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RESERVE
STORAGE

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WE are glad to announce the acceptance by the Rev. H. C. Hayden, D. D., of Cleveland, O., of the New York District Secretaryship of the Board, as successor of the late Dr. Bush. Dr. Hayden has been for some years a corporate member of the Board, and in his important pastorates at Meriden, Conn., at Painesville, Ohio, and at Cleveland, he has shown such interest in missions and such executive ability as give assurance that he is eminently fitted for the post he has consented to occupy. It is expected that Dr. Hayden will enter upon his new position about the first of October next.

WE call attention to the notice of the Annual Meeting to be found on the last page of the cover. It would facilitate the labors of the Committee at Lowell if those who intend to send in their names for entertainment would do so at their earliest convenience.

THE English *Nonconformist* gives a report of a remarkable series of services held at Antananarivo, the capital of Madagascar, connected with the dedication of a new church erected within the Palace enclosure. The church has been built for the convenience of the Queen and the court, and has become a necessity since Christianity has been embraced by the royal family. On the day of dedication, April 8, two services were held, attended by the Queen and her courtiers, the Prime Minister giving an address upon the progress of the gospel in Madagascar, holding in his hand one of the first Bibles printed in the Malagasy language. For fourteen days following the dedication special services were held in the church, attended by the Queen and Prime Minister, and multitudes of people. Isaiah's prophecy concerning the church, that "queens shall be thy nursing mothers," has never been more literally fulfilled than at present in Madagascar.

WE rejoice to learn from the last number of the *American Missionary* that the Missionary Association is looking forward to the speedy establishment of its Arthington Mission in the Nile Basin. Much information has been obtained, and it points to the planting of the first station near the junction of the Sobat with the Nile, making Khartum the base of supplies. As soon as funds now being gathered in England and America will warrant, the enterprise will be begun.

IN a recent paper read before the Royal Geographical Society of London, Rev. Chancy Maples, of the Universities Mission in Eastern Africa, tells how at Matola he met a native, who had on his shoulder an old coat, moldy and partially eaten away, but evidently of English make and material. On asking where the coat came from he was told that it was given him by "a white man who treated black men as his brothers, whose words were always gentle, and whose manners were always kind, whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men." It proved to be Dr. Livingstone's coat, and this was the rude African's description of the great missionary explorer. He had kept the coat for ten years in memory of the giver. The incident reveals not only the character of Livingstone, but also that of the African. These savages have hearts, and men should find the way to them.

WHAT changes in the political affairs of Turkey a day may bring forth no one can tell. A crisis seems imminent. The recent diplomatic correspondence between the British Minister of Foreign Affairs and the Ambassador at Constantinople is remarkably outspoken. Earl Granville informs the Porte that "the only hope for the maintenance of the Turkish Empire lies in a thorough and searching reform of its administration, both at the capital and in the provinces." But while ominous threats of revolution are heard from both the European and Asiatic provinces, the Porte seems stolid and obstinate. Sir A. H. Layard says, in a despatch from Constantinople, that the Sultan "has been persuaded by the fanatical and anti-European party that, as the experiment tried by his predecessors of introducing European institutions and reforms on the European model into the Empire has only ended in launching Turkey into bankruptcy and into a disastrous war, he should now do without Europe, and improve and reform his country upon Turkish and Mussulman lines." This is doubtless the present policy of the Sultan, and, unless speedily changed, his reign will soon end. But it is a time not so much for prophecy as for prayer.

THE *Morning Star*, sailing from Honolulu on her annual trip to Micronesia on June 21, carries not only Rev. Messrs. Taylor and Walkup, with their families, to the Gilbert Islands, but also the first portion of the Scriptures translated into the dialect of the Mortlock Islanders. Only the Gospel of Mark is yet ready, the work upon this having been done by Rev. R. W. Logan, at Ponape. These isles are waiting for God's Law.

JULY AND AUGUST. — The receipts for ten months have continued to be favorable, showing, as compared with the corresponding period during the past three years, an advance of about twelve per cent. During the two closing months of the financial year, July and August, we need to receive about \$120,000 in order to meet the regular appropriations of the year, which depend upon the ordinary donations and legacies. We trust that no church will fail to send in its annual contribution before our financial year closes. As many of our generous donors defer their contributions until the month of August, we cannot but be a little solicitous in relation to the record of that month.

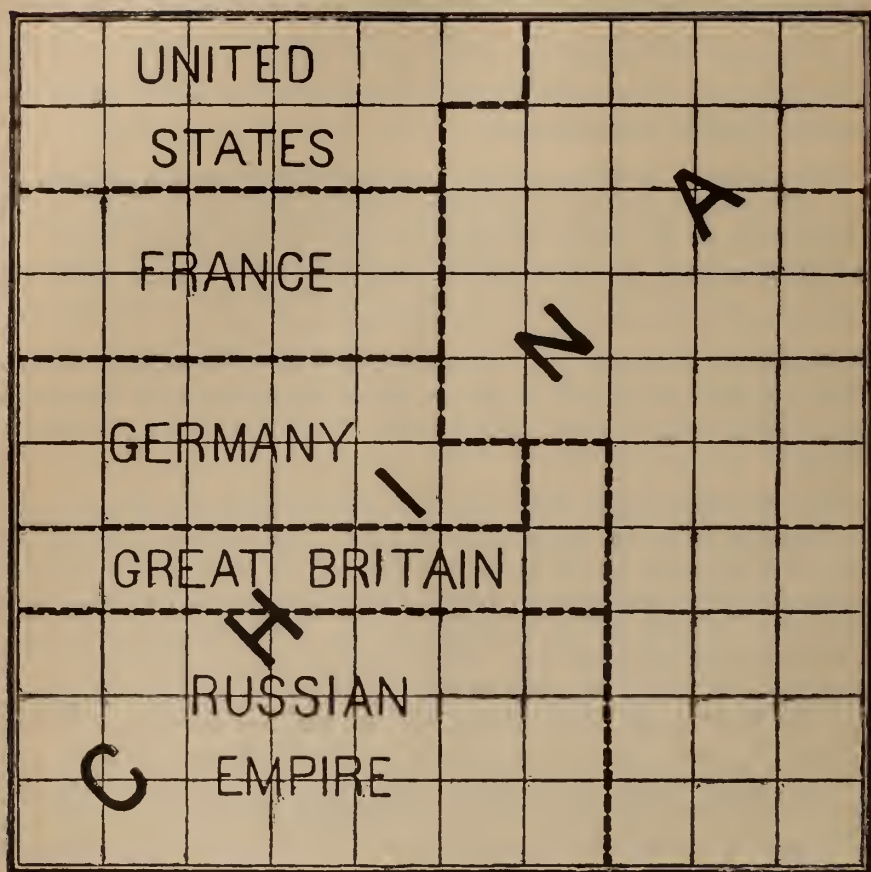
FAMINE AFFECTING OUR TREASURY. — The reports of the impoverishment of the people from famine in several of our mission fields in Turkey, now coming to us from our missionaries, are largely increasing the calls upon our treasury for assistance by grants in aid to native churches and preachers. We shall need all which our friends can possibly give to enable us but partially to meet these demands. A few special hundreds or thousands just now, as thank-offering gifts, would be very acceptable.

THE completion of the translation of the New Testament into Japanese was an event worth celebrating, as was done at Tokio, April 19, by representatives from fourteen of the sixteen missionary societies laboring in that Empire. If the Romanists had given the Bible to Japan three centuries ago, Christianity would not have been driven from the Empire, as it then was. Four Americans have had the honor of being engaged upon this translation, one each from the Reformed, the Methodist, the Presbyterian, and our own American Boards. There has been an increase in the number of Protestant church members in Japan during 1879 of about *sixty per cent.* Surely "his word runneth very swiftly."

THE *Missionary Review* refers to a preliminary constitution adopted before the American Board was chartered, as the basis of its persistent assertion that during the first ten or twenty years of its existence all salaries were forbidden to home officers or agents of the Board. That constitution was provisional. It was in force less than two years, during 1810-12. This was the period before any missionaries were sent out. The receipts in 1810-11 amounted to but \$1,400, so that all the labors of administration could be easily performed by men who had other remunerative employments. But for the next year, 1811-12, the year in which the charter was given, Jeremiah Evarts, the Treasurer, was paid for his official services the sum of \$500, and ever since that date a salary has been given this official. The services of Secretary Worcester were gratuitous so long as he could retain his pastorate at Salem, but as soon as the expanding work at the mission rooms compelled him to withdraw from pastoral services, he received a salary, as the secretaries ever since have done. There has been no change either in the rules or the practice of the Board in this matter since the charter was given.

THE British Parliament has been discussing the opium trade again, with the admission on all sides that the trade is justly a reproach to England, but concluding that nothing could be done about it, because the trade yields some £6,000,000 revenue in India. The *London Times*, in commenting on the discussion, says that "the stagnation of missionary efforts is obviously to be explained by the fact that people judge of British sincerity in inviting them into the Christian fold by the persistency with which the British Empire deadens and paralyzes their energies." Yet the *Times* probably represents public opinion in England when it affirms that the moral question involved should not have precedence of considerations about the revenue. Cannot the statesmen of Christian England bring in a budget that shall not have the taint of opium about it?

CHINA AND THE GREAT NATIONS.



THE above diagram presents to the eye the facts concerning the populations of five great nations compared with the population of China. Each of the small squares represents four millions of souls. One hundred of these, therefore, or the whole number embraced in the diagram, may stand for China. On this surface the United States takes, approximately, eleven squares; France, ten; Germany, eleven; Great Britain, eight; and Russia twenty-one. The aggregate population of these five nations equals only sixty-one one hundredths of the number of souls in the Chinese Empire.

This diagram was suggested by a pastor, Rev. George N. Marden, of South Weymouth, Mass. Other pastors might profitably use his plan for presenting to the eye an impressive lesson. Let a large diagram of one hundred squares representing China be drawn, in heavy lines, upon blank paper, say three feet square. Then let various sections, perhaps on different colored paper, representing the population of the several nations, be placed on the diagram, as the speaker proceeds. There are few even among intelligent people who will not be amazed at the number of nations required to furnish people enough to equal in number the inhabitants of China. And for China's four hundred million souls there are only three hundred missionaries!

FIFTY YEARS IN CHINA.

BY REV. HENRY BLODGET, D. D., PEKING.

THIS is the Jubilee year of the missions of the American Board in China, and we have much to be thankful for. God put it into the heart of the churches to enter this field, and he has smiled upon their missions here until the present time. There has not been wanting a succession of laborers to carry forward the work, nor has their support failed from the churches at home. During these fifty years God has brought his servants forward from the strait place they occupied at first in the "thirteen *hongs*," on the banks of the Pearl River, outside the walls of the city of Canton, to reside in cities and towns throughout the length and breadth of the land. He has enabled us to remove our printing press for Chinese work from Singapore to Peking; our seminary for boys from Singapore to Foo-chow and Tung-cho; and our seminary for girls from Singapore to Foo-chow and Peking. He has given us, who could not at one time enter the gates of Canton, liberty to go everywhere preaching the Word. An open door is set before us throughout the empire. Only those hindrances remain which must in the nature of the case exist in so great a heathen nation.

Nor have much patience, zeal, and devotedness, abundant and useful labors, been wanting on the part of those who during these fifty years have borne the burden and heat of the day. Not a few precious lives have been gladly laid down in this service. The names of the Bridgmans, and Hunts, of Abeel, Stevens, Macy, Aitchison, and others, will not easily perish from the memory of or of their associates, or from the records of the mission.

Much that has been done has been in preparing the way for future effort. The Christian world has been made acquainted with the nature and extent of the field, its difficulties and encouragements. Helps in the study of the language have been multiplied. Stations for labor have been selected, and buildings for residence, for schools, and chapels, have been secured. Methods of work have now become familiar, and more is now doing than at any previous time.

Nor have the precious fruits of souls won to the kingdom of God been altogether wanting. More than seven hundred names are enrolled on the lists of church members. There are two native pastors, and more than fifty native helpers. These are the first fruits of the missions to China. We are thankful for them, and we pray that their graces may increase very greatly, and their numbers be multiplied continually.

This jubilee year suggests a review of the past, and a new departure for the time to come. We have entered upon a new era of missionary labor. What our fellow laborers who went before longed for and sought to attain, God has now given abundantly to us. As our circumstances are changed, so must be the character of our labors, and the results attained. Ours is an age for abundant labors in evangelizing the people, in gathering churches, and in supplying them with a native ministry.

The work of the press at Canton, in the English language, so very valuable in its day, will not need now to be repeated by us. The giving up of old mis-

sions, as at Canton, Amoy, and Shanghai, and taking new ones in their stead, will not again be advisable. Having been first to commence labors in the provinces of Fuh Kien and Chihli, the courtesy of missions will not require of us to remove from our chosen centers of operation. Doubtless additional stations, and perhaps new missions, will be formed. But in general new comers will need to feel that their great work is to be done in building up churches in the fields already occupied.

The "Otis fund" now in hand makes it possible for the Board to plan liberal things for this jubilee year of the Chinese missions. I have already suggested a new mission. The provinces of Honan, Shansi, and Shensi, are before us. The people of Shansi are not hostile to foreigners; the people of Honan are so. Yet they also must be labored for.

We hear with joy of reënforcements coming. Send us men who will succeed at home in winning souls and in building up churches. Their qualities will not be changed in crossing the water, and these are the men the work in China now calls for.

REV. S. R. BROWN, D. D.¹ — REV. JUSTUS DOOLITTLE.²

THESE two names are identified with early mission work in China, though the former spent most of his missionary life in Japan. It is singular that within five days of each other they should have been called from earth. "They rest from their labors and their works do follow them."

Dr. Brown died June 20, at Monson, Mass., the home of his youth, where his mother trained him up for a missionary. When she wrote the hymn, now so familiar, beginning, —

"I love to steal awhile away
From little ones and care, . . ."

she was not neglectful of her children, as the history of her noble son shows. Who can tell how much the prayers this mother offered during "the hours of setting day" had to do with the success her son achieved on the other side of the globe? Dr. Brown was once an accepted missionary of the American Board, but as at that time the funds were not in hand with which to send him, he was released from his engagement that he might take charge of the Morrison School at Canton, which was the first Christian school in China. Having been compelled, on account of his wife's health, to return to the United States for a protracted stay, he afterwards resumed missionary service in connection with the Reformed (Dutch) Church, when its mission to Japan was commenced. It is but a few months since, in the seventieth year of his age, he returned home as it seems, only to die.

The great work achieved by Dr. Brown has been in connection with education and translation. It was he who first inspired the Chinese youth with the desire to come to this country to receive an education. Yung Wing, the present

¹ Samuel R. Brown, born in East Windsor, Conn., June 16, 1810: removed to Monson, Mass., in early childhood; graduated at Yale College, 1832; sailed for China, 1838; in United States from 1847 to 1859; in Japan from 1859 to 1879; died at Monson, Mass., June 20, 1880.

² Justus Doolittle, born in Rutland, N. Y., June 23, 1824; graduated at Hamilton College, 1846, and at Auburn Theological Seminary, 1849; married, in 1849, Miss Sophia A. Hamilton, in 1859, Miss Lucy B. Mills, and in 1866, Miss Louisa Judson: died at Clinton, New York, June 15, 1880.

Chinese Ambassador to the United States, and others were sent by Dr. Brown to the home of his mother in Monson, and hundreds of young men from China, some of them from the highest families of the Empire, have followed them to find a temporary home in the towns and cities of Christian New England. On going to Japan, in 1859, he induced the government to send some of its princes to America, and he was active in securing homes for them where they would be under the best social and religious influences. No one can estimate the value of his services in this direction, for no one can yet foresee what shall be the effect of the return of so many of the flower of Chinese and Japanese youth, who have seen the civilization of the West, and who have learned that the secret source of American life and progress is in the Bible. Dr. Brown's last services were in connection with the translation of the New Testament into Japanese, a labor of many years, in which he was associated with a committee from several denominations of Christians from America now laboring in Japan. This monumental work was just completed, and with it his life's work was done. No mausoleum could furnish so fitting a memorial of this faithful missionary.

REV. JUSTUS DOOLITTLE was not permitted to continue in service until the last of life. Having deliberately chosen China as his field of labor, he sailed for Foochow in 1849, and toiled in that city and in Tientsin as he had strength. His work was much interrupted by a disease which caused him the partial loss of his voice. During one period of interruption he prepared his *Social Life of the Chinese*, a thorough and valuable work on the details of Chinese life. In 1872 he entered the service of the Presbyterian Board at Shanghai, but was soon compelled to return home disabled. An associate testifies of him that "as a missionary his prominent traits were entire devotion of spirit, definiteness of aim, and thoroughness of detail in execution."

The death of these early missionaries to China reminds us of the small beginnings, and how, when they went to their chosen field, their plans seemed, to many Christians even, to be utterly chimerical. But faith is wiser than the wisdom of the world, and these men lived to see an ingathering of not less than fifty thousand Christian adherents in the Empire which they found so benighted. And these fifty thousand form only a little portion of those who are yet to come into God's kingdom from the land of Sinim.

REASONS FOR PROSECUTING MISSIONS IN TURKEY.

BY REV. CYRUS HAMLIN, D. D., BANGOR, MAINE.

THE question has been often asked, Why does the American Board expend so much labor and money in Turkey? Are there not other nations and races of much vaster numbers, as China, Japan, India, holding out far greater inducements to missionary labor? Why spend one third of the Board's income upon the miserable and crumbling Empire of Turkey?

It might be answered, first, that misery and degradation are themselves good

reasons for sending the gospel ; that providential access is another ; and that success in missionary labor always develops a mission and calls for more men and more money.

It is in this way that the Board has been irresistibly led to occupy so many strategic points in Turkey.

But we must take a much wider view in order to perceive the stronger reasons for the course which the Board pursues. The nationalities of Turkey have connections with other peoples in such manner that whatever is done for them must have very far-reaching results.

In European Turkey the Bulgarians are only a few millions. They are an excellent race, however, and capable of great progress along all the lines of Christian civilization. But aside from all this they have such intimate connections with Russia, by race, religion, and language, that whatever new life, religious, intellectual, political, enters with any force into them, will be transmitted to Russia, and will there be reproduced, perchance, in greater power. The intercourse is constant. Russians observe and study the new Bulgarian life. They have already found they cannot mold it to their own pattern. They are compelled to examine all its elements ; and if they find a spiritual faith elevating the people, producing a purer life, a better industry, a higher intelligence, a truer patriotism, it will through them prove the most effective mission at present possible to that great empire. And when the day of freedom shall come, as come it must, the evangelists of Bulgaria will be the laborers prepared by the Lord of the harvest to go forth into the vast fields that shall then be ripe.

In all this work the church of Christ has her eye not merely upon five or six millions, but upon eighty or ninety millions constituting one of the most powerful empires of the world. That great empire cannot now be entered directly, but it can be approached from various quarters where effective resistance is impossible. It is known already that active influences are going forth in this way, and these influences will increase with every year.

The much larger missions in Asia Minor have still wider prospective relations, although at present restricted chiefly to the Armenians and Greeks.

Turkey is the throne of the spiritual power of Islam. The Sultan is "caliph," successor to the spiritual authority of the prophet. As defender of the faith his authority is supreme. With a word he makes or unmakes the Sheikh-ul-Islam. So long as the whole Mohammedan world has a center towards which it may turn, it feels secure. Now success in the missionary work here would carry its influence to "farthest Ind." In the "Instructions," which I received from Dr. Anderson in Park Street Church, December 2, 1838, this idea was forcibly stated. It has existed in the mind of the mission ever since. Events are thickening which herald the approach of the longed-for day. In view of coming events it is no time to weaken, it is the time rather to strengthen, our forces in Asia Minor.

The evangelization of the Greeks and Armenians of Asia Minor is also of very great importance for the same reasons that influence us in European Turkey. They also have close relations with the Russian peoples. They dwell on both sides of the line. They go and come. Their Bibles and evangelical books have been often seized and confiscated. Protests and correspondence ensue. Petitions are sent to the Emperor. Nothing seems to be gained, but in

fact much is gained. Defeat is often success. The truth is brought into the arena of discussion. The confiscated books often get into circulation, are sold by impecunious officers. A preparatory work is done. Many Russian officers, civil and military, are of Greek or Armenian origin. Mellikoff, the dictator, is an Armenian. Everything done for these two races in Asia Minor is to some extent done for Russia.

The missions in Asia Minor and Syria according to the above views, have relations to the whole Mohammedan world of from one hundred and twenty to one hundred and fifty millions, and to all the Oriental churches, including the Russian, numbering in Europe and Asia seventy to eighty millions. It is a great center of the missionary world. It looks north and south and east. Its relations widen from year to year. It is leading the churches connected with the Board, through Bible lands, to a great and noble part in the world's conversion. Let them gird themselves with faith and zeal for the work.

SENT INTO THE WORLD.

It makes a vast difference with any man in the conduct of his life whether he regards himself as a dweller in the world by chance or by appointment. Whatever theories may be held as to God's government of his universe by second causes and by a reign of law, no one who has any faith in a Providence can believe that human souls are launched into being without the direct cognizance and will of God. He ordains that they shall live and where they shall live, so that they are not here by accident but by design. Men are sent into the world.

Now a sending implies not only a sender, but also a purpose on the part of the sender. No wise man performs any grave act without having some definite object in view, and much less can we suppose that God would deliberately send a human being into the world unless he had some particular purpose for him to serve. Either in the individual or through him would God accomplish some beneficent design. And the Scriptures do not leave us in doubt as to what that design is. It is two-fold: first, to bring the individual to God, and then, having done this, to make him an agent for bringing others to God. Doubtless many subordinate ends were had in view in our creation. Diversities of gifts suggest different branches of labor. But we must beware how we mistake any secondary purposes which may be served by us for the great object of our being. We are sent into the world that we may bring the world back to God.

Does any one doubt this? He cannot doubt certainly that the supreme object of Christ's coming into the world was to deliver men from their sins, and to lead them back to God. To seek and to save the lost was the Redeemer's errand. And the same errand he commits to each soul that would follow him. He could say to his Father of his disciples: "As thou hast sent me into the world, even so have I also sent them into the world." Let Christians ponder upon these two brief words, "even so." They refer not only to the presence of men in the world by Christ's ordaining, but also to the purpose for which they are here as similar to that for which Christ came to earth. It is

the highest honor conferred upon the redeemed soul that it may fill up that which is behind, not merely of the sufferings, but also of the labors of Christ. It may seek to complete what he began. Sent into the world as was our Lord, we should remember that he was no more truly commissioned to serve men than we are. He who has sent us has assigned the end for which we are to live. It is the same end for which he himself lived. The pattern which he has left his followers is not merely a pattern of meekness and gentleness and fidelity, though it includes these and all graces. His life is to be our pattern in the great end it served. The purpose which ruled him was the ransoming of human souls from their sins, building them up into a kingdom of God on earth. For this he was sent, and for this he lived and died. Even so are we sent. Let us not belittle our calling in theory, neither let us neglect it in practice.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

V.

THE position possible for Africa to reach, the contribution she may make to the wealth and culture of mankind, the part she may play in the life of the world, is a reason for her evangelization.

Twenty centuries ago he would have been a bold prophet who should have predicted the position that Great Britain holds to-day. Britain was then as low down as Africa is to-day. Wild, warring clans of savages, their bodies daubed with pigments, waded in the fens of Lincolnshire; they observed bloody rites of superstition by human sacrifices among the rocks of Wales. Branded and chained into slave-coffles, they were marched with bleeding feet over the Alps to feed the lions in Roman amphitheatres. In such a state was our ancestry before Christianity came to us and gave us power to become the sons of God.

In modern times great social changes are rapid. Four hundred years have sufficed to give to what was savage America a foremost place in the world's movements. Two hundred years have sufficed to transform India into an empire under a British Sovereign. Our own generation has seen Japan wheel into the line of western civilization. What reason can be given why Africa, under the quickening life and light of the Son of God, may not become a greater Europe or a nobler America?

Omitting for the present further reference to the part Africa may take in the culture of mankind, a few things may be said of the part she may take in the business of the world. The continent is so vast and so fertile that with none of the aids of civilization, no roads, no development of mines and forests, no market for surplus crops, and no facilities for foreign commerce, it easily sustains a population of some two hundred millions. With a stop put to slavery, which has swept the land of its inhabitants as a simoon sweeps the Sahara, with life and liberty secure, the population would be doubled in a few centuries; for it is no exaggeration to say there is more material running to waste, or lying

unused, than would equip two or three Europes. Africa raises her own bread-stuffs, and with moderate tillage her surplus would supply the rest of the world. Wheat, barley, oats, thrive luxuriantly through vast breadths of latitude. Millet, Indian corn, potatoes, are at home in the north and south, and in portions of the central uplands. Rice, which is the food of the millions of mankind, and cassava, which is next to rice as to the numbers who depend upon it for sustenance, are grown in all the tropical portions; oranges, bananas, and similar delicious fruits are in wasteful profusion; grapes, figs, and olives are in perfection in certain regions. Coffee is indigenous in Abyssinia; the coffee of Liberia is of such superior quality that plants by the million are transported to Java to supersede in their own soil the famous coffee trees of old Java. So long ago as 1874 a million tons of coffee a year were shipped from Ambriz alone. With the stimulus of civilized commerce Africa might cheapen the coffee of mankind and grow rich in doing it.

From South Africa wool has long been a great export, and there is no limit to sheep raising in other vast territories. Cotton grows spontaneously on the western coast, and is found throughout the interior. The cotton cloth of native make is incomparably superior in strength and durability to the best of America, though the African proves his kinship to the Caucasian by preferring to the home-made the flimsier foreign fabric, because it is fashionable. Hemp, and a variety of grasses and plants for textile use are abundant; among them are many that would provide raw material for new fabrics. European and American manufacturers depend upon Africa for palm oil, and ground nut and castor oil, the collection of which from the forests has only begun since the slave-trade was checked. The clergyman is living in Baltimore who, then a missionary of the American Board, first discovered India rubber running to waste in the forests of the Gaboon. The export of rubber from Zanzibar alone, in 1876, exceeded a million of dollars in value, and the trade is in its infancy. In favored localities sugar-cane grows luxuriantly; tobacco, madder, indigo, orchilla, redwood, camwood, and other dye-stuffs; resins and spices, gums, wax, hides, and similar articles of chief demand in commerce may be had in abundance. The ivory product involves the slaughter of fifty thousand elephants annually. Ostrich raising rivals sheep raising in South Africa, a new source of wealth which is making as great returns as the oil wells of Pennsylvania. Each bird yields annually feathers worth about fifty-five dollars. In Paris an ostrich skin sells, according to the *London Times*, for four thousand dollars, which may be bought in the Sahara on the line of railroad which the French government is now surveying, for two pieces of *Amerikani* worth four dollars.

The mineral wealth of Africa in diamonds, gold, silver, copper, tin, lead, iron, and coal, under the rudest manipulation, is very great.

A virgin continent to the general commerce of the world, the development of this immense portion of the globe is only a question of time; and when this comes the augmentation to the industries of mankind, the riches that will come out of it, the products of the outer world which will go into it and be absorbed by its teeming myriads, stagger computation.

Africa is to make herself felt in the world and give fresh stimulus to business by furnishing employment for the sluggish capital which finds no profitable use in the crowded industries of Europe.

During the last century and since, a great part of the prosperity of Europe has been dependent upon its trade with new continents and islands, especially in supplying them with the outfit which new countries require. Sir Thomas Fowell Buxton, in emphasizing this fact, estimates that five hundred million pounds — twenty-five hundred million dollars — would not be an excessive figure as representing the English capital invested in America; and that the interest from this expenditure amounts to something like one hundred and fifty millions of dollars annually. The English capital invested in India he sets down as more than a thousand million dollars. "There is reason to think," he adds, "that to some extent, at least as far as actual investment of capital is concerned, the work in connection with America and India is accomplished. If that is the case it may prove to be true that a great deal of our future prosperity depends on finding a new continent in which to do the same kind of work."

Africa is this new continent, in which capital is needed to open railroads and waterways, subdue forests, develop mines, and multiply agricultural products. Large sums of money are already subscribed for African railroads. The French Chambers last winter appropriated six hundred thousand francs for the preliminary exploration of a railway from Algeria across the Sahara. Engineers are already camping in the desert. When the road taps the vast trade of the Soudan, it will open to Europe a market of eighty millions of customers.

In perfecting the vast network of water communication through Africa, there is to be absorption of capital with great profits. One marvel of the continent is its immense system of inland waters which only need scientific handling to be great highways of commerce. The ancient Nile measures from its sources to its mouths, as the bird flies, more than an eleventh of the earth's circumference, and drains a basin twice the size of the Mississippi basin. If the obstructions formed by cataracts and by the sedgy islands of rushes which anchor in the sluggish pools of the Upper Nile, are surmounted or removed, there will be easy transportation from the Mediterranean to the deep waters of the Victoria Nyanza far south of the Equator. On the western side of the continent the Niger has its sources among the same mountains from which the Senegal and the Gambia flow to the Atlantic. The distance between the head waters of the Senegal and the Niger is not great. French engineers are making surveys to connect the two rivers; if successful, another highway for commerce will be opened into the heart of the Soudan. For, even up among the Kong mountains the Niger has a stream like the Thames at London Bridge, and thence flows in vast sweeps northward, eastward, and southward, swollen by numerous affluents. One of the principal of these, almost constituting an independent river system by itself, the Binué, has its sources probably away in the east not very distant from the Albert Nyanza. Where Europeans have seen this stream, it rushes majestically through populous territories to its junction with the Niger, and the united waters, under the name of the Quorra, disembogue by hundreds of mouths into the Gulf of Guinea.

Larger than the Niger and more important in the future, perhaps, than the Nile, is the Congo, or Livingstone, which brings such an immense volume of water from its distant spring heads that the ocean is freshened six miles out

from land, and the turbid stream is perceptible thirty miles farther. At a distance of one hundred miles from its mouth, inland, the Congo is three hundred feet deep. Four thousand miles of navigable water Mr. Stanley computes for the Congo. There are obstructions at Yellala Falls, one hundred and seventy miles from the sea, and at Stanley Falls, some fifty miles beyond. Then for eight hundred miles inland there is a strong navigable stream before another series of rapids is reached. Beyond these, there seems to be waterway through the Lukuga River to the great Tanganyika Lake which is within six hundred miles of Zanzibar. From the foot of Tanganyika, a road is practicable, if not a canal, to Lake Nyassa, two hundred and fifty miles southward. Upon Nyassa, Scotch steamers are plying and communication is easy from the lake to the Indian Ocean. The Congo, besides the main stream from the eastern lakes, has great affluents from the south which penetrate and fertilize, and afford transport through, the southern part of Central Africa.

Interlocked with the Congo in its southern feeders are the headwaters of the Zambesi, the Mississippi of Africa, which, starting in the West, and not far from the Atlantic Ocean, streams off across the continent to Mozambique on the Indian Ocean. Commander Cameron and Major de Serpa Pinto both represent it possible so to connect the Congo and the Zambesi River systems as to open transportation from the Atlantic, through the populous and fertile breadths of Central Africa, to the Indian Ocean.

Here are vast undertakings : they are not all chimerical. Steamers are running on the Nile up to Gondokoro ; steamers are on Victoria Nyanza, on Tanganyika, and Nyassa, and on the Zambesi. Steamers are on the Coanza and Ogowè, the Niger and Binué, the Senegal, and the Gambia. Mr. Stanley is introducing them on the Congo.

In the various undertakings to open communication and facilitate trade through this fruitful continent, there is opportunity for large outlays of European capital, and some of the enterprises cannot but prove successful.

More than by diverting capital to open communication, Africa is to make herself felt in commerce by the vast amount and rich variety of natural products she will furnish as raw material for manufactures. In the exhaustion of old supplies, commerce is casting about for new products. Paper-stock, to name one illustration, is growing dear while the demands of civilization are increasing. Cheap paper has a direct relation to the diffusion of knowledge and the elevation of society. The discovery of the Esparto grass in Africa is so recent that many do not know of it. This grass, and the inner bark of the famous and venerable baobab tree, now furnish the stoutest paper stock that can be procured. England alone imports fifteen hundred tons of the baobab bark a year, and is just beginning this lucrative business. The raw material of Africa is to multiply ships for transportation, give profits to merchants, build new mills for manufactures, and set whirling machinery which will feed and educate millions of busy artisans in Europe and America.

Africa is already making herself felt by affording a fresh market for manufactures. Here are millions of people who have been buying from outsiders almost nothing. They want vast amounts of the fabrics of civilization, and can make payment in what civilization wants to work up into new combinations.

The imports and exports of a nation furnish a rough estimate of the business which it does with the world at large. The annual business of Great Britain represented in imports and exports is about thirty-two hundred million dollars, or one hundred dollars for each of the population. The annual business of France is about fifty dollars for each of the population: of the United States about thirty dollars. The annual business of the world, represented in the imports and exports of all nations, is about twelve thousand eight hundred million dollars: divided among the nations represented, this gives about eleven dollars to each person. The total annual business of Africa, represented by the imports and exports of Egypt, Abyssinia, Zanzibar, South African States, West African Colonies, the Barbary States, and Algeria, is about two hundred and thirty-five millions, which is one dollar and ten cents for each African, one fifty-fifth of the business of the world, instead of one sixth, as it should be.

Let Christian civilization pervade Africa, and she will take her share in the world's business. In the year 1820 the Sandwich Islanders were pagans; their commerce was limited to a little sandal-wood and the chance supplies of vegetables to whaling ships. Our missionaries went there, Christian civilization went with them; to-day there is a civilized kingdom doing a business with the world of three and three quarter million dollars annually, which is more for each of the population than the business of France, and twice that of the United States. Already the change to come over Africa is visible. Since the slave trade was checked in the Gulf of Guinea, the increase of business at Lagos is simply marvelous. Twenty-five years ago a steamer now and then coasted along the shores, chiefly for passengers and mails, obtaining slight cargoes. Now thirty or forty steamships, belonging to English, Scotch, German, French, and Portuguese companies, are running up and down the East and West Coast. The African Company of England alone employs eight steamers.

Africa will not swell her business as did the Sandwich Islands; when she does, her business will about equal the whole business of the world to-day. We cannot expect Africa for centuries to do as much business for each of her population as France. It is a reasonable and moderate expectation that Africa, pervaded by Christian civilization, with such marvelous resources, will come up to the average per capita of the business of the world. This average of eleven dollars, one third that of the United States, will swell the volume of business and augment the profits of labor and of capital the world over, as the high tide swells the waters of the Bay of Fundy. At the low average of eleven dollars for each of the people, civilized Africa will increase the present business of the world by about two thousand million dollars annually.

The business of the world is to go on when we are in our graves. Steam power is in its infancy. Other propulsive forces are to be discovered. In generations to come the rivers and lakes of Africa are to be highways of commerce. In the movement towards it of our generation there is to be employment of industry, absorption of civilized products, and profit to capital which will vastly augment wealth, and make possible breadth of culture for the human race.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

WORK IN OUTSTATIONS.

DR. FARNSWORTH reports a visit in the region southwest from Cesarea : —

"On April 15 I returned from a delightful trip of twenty-three days to Nigeleh, Bor, Konia, Ak Serai, etc. Spent but one night at Nigeleh, as the pastor was competent for the work to be done there, and my time was limited. I am very sorry to say that the people of this place have failed to secure a place of worship. Their necessity in this regard is pressing, but their enemies have triumphed hitherto. We expected the brethren to raise \$44 for their preacher. They very cheerfully undertook to raise \$52, and also \$13 towards the salary of the teacher. I spent a Sunday at Bor, and had a very pleasant time. The work is making good progress, the school, taught by one of Miss Closson's girls, is a success, and the people are paying \$18, while we expected them to pay only \$13, and for 1881 they promise \$27.

"My visit to Konia proved to be very timely. The preacher is a very peculiar man. He succeeds, for a time, very well, works very hard, and with success. Then he is not desired, but his work remains. He was really very useful at Chomaklu and at Everek, and we hope his work at Konia will remain. The school, in charge of one of our girls, is doing admirably.

"I spent two days in Ak Serai and found the school prospering under Rebecca. She is a native of that place, has been in the Talas school about two and a half years, and has now proved that she can be a good teacher. The day that I arrived there one of the members of our station class arrived from Cesarea to take the school, and she came on with me to pursue her studies. We have no preacher for Ak Serai, only this boy who takes the school. Had a pleasant Sabbath at Cheltek, the little Greek village of which you have heard. At Nev Schehr I found a new and hopeful work. Have now there a school of twenty-five pupils. It is a very nice town of 25,000 or 30,000 people."

INTERESTED GREEKS AND TURKS.

Mr. Parsons, of Nicomedia, writes, May 15, of a long ride *and walk* which he had taken in company with Garabet, a native helper. On account of the Circassians and the high price of provender, they took but one horse, and he an old lame nag. In two or three of the out-stations serious troubles appeared, and one preacher was found utterly unworthy of confidence. In other sections hopeful signs appeared. Mr. Parsons says : —

"I visited the Greek villages along the Marmora, southwest of Yalova Scala. Between that Scala and the promontory which separates the Gulf of Gemlik from the Marmora, are nine Greek towns. Just around the promontory is another. In four of these villages we found enlightened priests, and in all a readiness to purchase the Scriptures. One priest told me that he and many others were waiting for union with the English church. They were prepared to accept the 39 Articles and the Book of Prayer of that church.

"In one of those villages we found a Turkish official who had years ago obtained a New Testament of us, and now wanted another. The first he had given to another enlightened Moslem. He said bluntly, 'I have seen God.' 'How?' 'In the Gospels.'

"The whole male population of a little Turkish village came together after the evening prayer in the mosque to hear read the Sermon on the Mount. A Turk in one of the Nice villages sent a Bardezag basket-maker to get a Bible.

"One Sabbath we were guests in the family of a Moslem Koord. The acknowledged head of the family, our host, is an Armenian Koord, now a consistent and devoted Protestant brother, seventy years old. This brother is doing a great deal for the Master among Greeks and Moslems. He is a man of upright and unblemished life.

"Hearing of the movement in Karts [see *Herald* for June, page 225], that the teacher had been turned out, and that he had gone to Bardezag to get help to open

a new school and a place of worship, I arranged my tour so as to be in Kartsi three several nights. The whole village has been leavened with the gospel. This teacher has the hearts of the people. He was turned out at the instigation of the Vartabed of Nicomedia. He cannot be shut out from the affections of the people and their children. The influence of a good work here will be felt by all the Yalova district.

"The suffering in the country is great. The country is drained of money. The only business going on is in flour. I watched the bakers' shops. Everywhere old coins, ornaments, rings, silver and gold, were offered for bread. The Circassians are robbing and murdering at their sweet pleasure, no one to say *no*. The great coal dealers are selling their horses for fear of Circassians, and dismissing their workmen. This army of colliers are now hungry, and know not what to do to get bread for themselves and their families."

Central Turkey Mission.

REVIVAL AT MARASH.

BRIEF mention was made in the last number of the *Herald* of the commencement of what gave promise of being an extensive revival in the second church of Marash. Accounts received from several missionaries confirm all the hopes then expressed. Mr. Christie, under date of April 19, says:—

"Events have crowded upon each other with such overwhelming rapidity of late that I am not sure I can give any orderly or complete account of them. On Saturday last we began holding sunrise meetings for the young converts,—what in America would be called Inquiry Meetings. At the first one we talked with twenty-five, most of whom were rejoicing in the pardoning love of God. Some were still under deep conviction of sin, and asking what they should do to be saved. The general meeting on Saturday evening was the greatest of the series. About four hundred people were present. The meeting continued two hours and a half,

it being absolutely *impossible* to stop it before. The stream of prayer, exhortation, confession, and praise flowed on without pause, a mighty resistless river of divine influence. Representatives were present from all the other churches; a delightful feeling of harmony and love pervaded the meeting, and fervent were the prayers for the work to begin the next day in the first church. Fifteen newly seeking after Christ asked for prayers."

A REMARKABLE SABBATH.

"Yesterday, the Sabbath, was a glorious day. The church kept it as a day of fasting and prayer. Upon going into the meeting-house at sunrise, we found the prayer-meeting already begun. The 53d of Isaiah was read, and the key-note of the day was struck, 'Christ hath died for sinners, and so there is forgiveness for every penitent and believing soul.' In the hand-to-hand work with inquirers which followed, evidence abounded of the blessed Spirit's power in deepening and extending his saving work among us. After an interval of twenty minutes the Sabbath-school convened. The lesson (Matt. vii. 15-29) was most appropriate to the time. A happy hour was spent over it. At its close the church-members were asked to remain. They were like an army that had been called unexpectedly into battle, so sudden and swift had been the coming of the Spirit's visitation, that everybody was taken by surprise, missionaries and all, for that matter.

"It was necessary, therefore, to bring professed Christians face to face with the situation. The Epistle to the Laodiceans was read, and notice was given that this meeting was for Laodicean Christians alone. The spirit of God brought them up, every straggler of them, straight to the front, in the precious season of confession and consecration which followed. I then said, 'Now, brethren, we want your repentance to take the practical turn which characterized that of Zaccheus. These old quarrels of which you have spoken, let them be made up *now*: ten minutes will be given for that purpose.' Then followed a scene to make angels rejoice; men sought each other out, and, with brim-

ming eyes and broken voices, asked and obtained brotherly forgiveness. Neighbors, knowing of trouble between two men, would take them by the hand and bring them together. A time of general hand-shaking and rejoicing followed, and the meeting closed with songs and prayers of thanksgiving.

"At 1.30 P. M. we met the women of the church and congregation in a special meeting. More than two hundred were present, and every moment of the hour and a half was fully occupied. About twenty asked for prayers, among them the wife of the dear young brother, one of our theological students, who is most active as a worker in this revival. Great is the joy in his home now that the ever-present cause of sorrow there has been taken away.

"At 3 P. M. Mr. Montgomery preached from the text, 'Ye are not your own,' the sermon being intended mainly for Christians: the Holy Spirit, we felt, was present to help, in peculiar measure, both preacher and hearer. At the close of the sermon the members of the church rose to their feet as one man, and solemnly renewed their church-covenant with God and with each other. This Sabbath was indeed 'an high-day' to the church; every heart was full to overflowing at its close."

THE REVIVAL STILL IN PROGRESS.

IN a letter written ten days later than the foregoing (April 29), Mr. Christie says:—

"It is too early yet to give results, as the work is still going on in great power. The great First Church (the building will hold a thousand people, and has often been *full*) is now being moved to the very foundations. The work began there with confessions on the part of several troublers of the church's peace; then it reached the great body of the membership; and has long been sweeping in mighty power over the impenitent. More than forty persons remained for the Inquiry Meeting one evening of this week, and the work going on in nearly all of them, bears unmistakable signs of the Spirit's regenerating power. In the smaller Third Church, also, the spirit of quiet but deep interest in spiritual things which has characterized

the congregation for some months, has at this time received accessions of most cheering power. One Sabbath morning a meeting began there at dawn, and continued without a break for nearly three hours; sixty-eight persons took part in the outpouring of confession, prayer, and praises, which made the scene almost a second Pentecost. In the Second Church the work is now extending to the Armenian neighbors of the people,—a most interesting and desirable result of this hitherto unprecedented spiritual awakening.

"We are of opinion that fully *three hundred persons* have passed from death to life within the past two weeks here, and still the blessed, saving power of the Holy Ghost is being poured out upon us. In many of its features this work of divine grace differs widely from anything ever seen before in these regions; there is a depth, a power, a life in it which astonishes our dear brethren of the churches. The study of God's Word, continued now for many years, and the efforts of preachers in the instruction of the people from the pulpit, have prepared the ground, sown the seed, watered and tended the growing plants, until now the great harvest has come suddenly upon us, and we are called to gather the ripened grain by handfuls."

THE GRACE OF GIVING.

Mr. Marden, writing from Marash, May 10, reports the action of the Marash Christians in response to a suggestion of the mission that they should raise 500 liras (\$2,250), for a girls' seminary in their city. The sum was felt to be a large one for them to raise, and yet a few days after the matter was broached to them, no appeal whatever being made, the brethren came with the whole amount subscribed. Mr. Marden says:—

"The people are all comparatively poor and just now the great famine to the east of us has quadrupled the price of food, yet in addition to this donation to the girls' seminary the Protestants of Marash have, during the last few weeks, given \$135 in aid of Mustapha, the Moslem convert now in exile; have sent \$49 to the famine sufferers in Van, besides support-

ing their own poor and paying their regular contributions to their churches and schools. This \$2,250 they give outright, and expect no vote in its expenditure.

"It is well known that Orientals are generally disposed to make plans and bear expense in the education of *boys*, but though many common schools for girls are now supported wholly or in part by native funds, yet I think I am safe in saying that Marsh Protestants are the first community in all the Turkish Empire to contribute so large a sum toward the establishment of an institution for the higher education of girls. It marks a new era in the history of female education in this dark land."

Mr. Marden gives briefly his impressions of the revival :—

"The great revival of religion that has been in progress in all three of our Marsh churches the past month still continues. Large numbers have professed conversion, and many a wanderer has been reclaimed. Nearly the entire Sabbath audiences have assembled in the different churches day after day for several weeks, and the prayers, confessions, exhortations, and intense interest remind us of the Moody meetings, while there is an absence of all unseemly excitement. The revival in its beginning and in its progress has seemed like the spontaneous springing into life of the good seed that has been sown at different times and in many ways.

"Paul has planted and Apollos has watered, but God is now giving the increase far beyond our expectations."

Eastern Turkey Mission.

MR. H. S. BARNUM, of Van, sends a full account of what he saw in the Western portion of his field during a tour taken early in March. The cold was intense, the snow was deep, and for a portion of the way Mr. Barnum was obliged to travel on a hand-sled drawn by men. In most of this region the spiritual outlook was hopeful. Mr. Barnum says :—

"At Yonjaloo there had been growth since my last visit, fifteen months previous,

and there was a movement by which several families, some of them influential, were thinking of coming over to the Protestant community. But the movement was partly, probably mainly, political, and though we shall watch it with interest, we are not very confident as to the result.

"In the Moosh region the greatest encouragement was at the village of Derkevank. A priest had recently declared himself a Protestant, and given up his office. He seemed to me to be actuated by purely conscientious motives ; he does not wish employment, and in fact is in no need of it, being in comfortable circumstances. We have the more confidence in him because we have long known of him and regarded him hopefully. His brother has been for years a Protestant preacher. The leading man in the village, until recently the village "rayis" or chief, and one of the most intelligent villagers I have met in our fields, seems also fully committed to the Evangelical cause, as does quite a large and influential faction in the village. Before leaving them I provided them with a teacher for their school, and encouraged them to hope for aid in building the chapel which they propose to commence as soon as the weather permits. The ex-priest offered to give a piece of ground, and the amount they asked from us was not large, — a trifle over fifty dollars. It is too soon to say what will come of this new work, but it is now one of the most hopeful spots in our whole field. The brethren of the near village of Moogoonk also propose to put up a chapel this summer, and at Havadorik I found them drawing stone for a new parsonage. The present one is to be converted into a school-house."

VAN. POLITICAL ARMENIANISM.

"I am thankful that I was permitted to make this tour, not only for the good I trust I was able to do, but also because of the cheering effect upon myself. In the work here at Van there is very little to encourage. The community remains about the same, and we have cut off two members from the church recently, while none have been received for months. There is, perhaps, no city in Asiatic Turkey where

it is so desirable to have a good work among the Armenians. They number 30,000 in the city and many more in the surrounding region. And yet, after seven and one half years of labor the Protestant community barely numbers fifty souls, and the church but twenty-five members. All our efforts to make our services attractive fail to draw in many, and we seem baffled. At the same time we are well aware that the Armenian nation is passing through a critical period of its history.

"Old things are passing away, and new schools, new ideas, new hopes, and new aspirations promise to change everything in a few years. Text books in the ancient dialect are being discarded; several city schools have recently introduced the study of the French language; the ecclesiastics are more and more losing their influence; and there is a strong effort to secularize the property belonging to the monasteries, and apply it to educational and other national purposes. Indeed this has already been done in one instance and, I think, in more than one. Doubtless it is largely this very national awakening which drowns the voice of the gospel preacher. Those most indifferent to religion feel and say that for the political good of the nation it must preserve an outward ecclesiastical unity, and so, as spiritual teachers, we are politely ignored. Would that those who love the work of the Board, and seek to know it in detail, could see as we do the condition of this city, that they might pray with and for us."

KOORDISTAN. SPIRITUAL RESULTS OF THE FAMINE.

Mr. Browne, of Harpoot, under date of May 6, forwards extracts from some letters received from the native pastors in Koordistan, showing how, amidst great distress on the part of the famished people, the spiritual work goes on. The first extract is from the pastor at Tul, who says:—

"Our people are in great misery from this terrible famine. Half of our homes we must feed or they must die, and the number slowly increases. They have sold all their animals, their household utensils, and nearly all their clothes and now they

can only pray, and if God sends not his ravens they must surely die. Yet they complain not, but feel that God does *all things* well. Although the dear brethren are scattered everywhere seeking work or food, yet, thank God, he is pushing on his cause wonderfully. This famine is surely bringing the whole village to seek the bread of life. Our large room, which you saw, is overcrowded, and at every meeting many come who cannot enter, but who remain patiently outside. If we had a chapel, even the plainest, large enough, it seems to me that God would give us the whole village. But how can we ask you for this while even our bread we receive from you now! But we pray, for Jesus' sake, think how not only our necessities but God's glory requires a chapel where all the soul-hungry may be fed."

The following is from a letter from Kavmé, pastor at Redwan:—

"Day by day our want and sufferings increase. Oh! it is terrible to see the dear brethren and friends and neighbors suffer for something to eat. We thank God without ceasing for what your churches are doing, but God knows how little compared with our need. Gladly the people buy or beg bread made of cotton seed, which is half the price of that made of barley. But our faith does not stagger that all this is from God's love. You know our church is poor, but beside all they have already given, this week they raised twenty-five liras (\$110) more, and they had given the twenty liras which they had gathered for repairing the chapel, to the starving brethren. We have had meetings every day through the winter, and our chapel is always crowded. I try to use God's dealings to impress his truth. Many new families have come out into the truth as it is in Jesus, and new ones are still coming. While our breasts are torn with evident distress on every side, our hearts greatly rejoice at the wonderful progress of God's work. As you told us about how God carried forward his work in India in times of famine like this, so he is working here and about us. Perhaps you have heard of the blessed work in Tul. The great and rich Gregorian,

who has hitherto treated Christ's little flock as Saul of Tarsus did, now comes constantly to the chapel with his family, and uses all his influence for good, speaking and praying too in the meeting. The work is opening also in other places where there is no preacher.

"In Hanük the glorious work goes steadily on, new ones are coming, and nearly all wish to pray and testify to their new love and faith. Seeing such fruits, can you not visit us again this year. God will again surely use it for great good to his work. When I see the work he gives me to do, I say, 'worthless Kavné, infinite grace!'"

ADVANCE IN EASTERN TURKEY.

Mr. Parmelee, in sending the tabular view of the Eastern Turkey Mission for the past year, says : —

"You will observe a most gratifying advance all along the line. One new church is reported, making thirty-three in all, and 119 new members have been received on profession of faith during the year, making the membership 1,806. The number of preaching places has increased from 107 to 116; the number of pastors from 22 to 24; the whole number of helpers of every class from 181 to 209; the attendants on public worship from 7,898 to 8,470; and the number of Protestants from 11,174 to 11,749.

"But the most marked increase has been in the number of those in schools and under instruction; namely, from 4,227 to 5,194, or nearly twenty-three per cent., and in the pecuniary contributions, which have risen from \$5,125 to \$7,593, or nearly forty-eight per cent. It is proper to mention here that many causes, prominent among them being bad government, war, and oppression, had operated to reduce the pecuniary contributions of the people from \$8,778 reported in 1873, to \$5,125 reported in 1878. But the forty-eight per cent. leap which the figures have taken the past year gives hope, unless famine and oppression go on till the people are utterly helpless, that the old standard will be attained, and more than maintained in the future. Rarely, if ever before, have we been able to report no ebb in the onward tide of progress, but this

year we can say that in every footing, except that of seminaries and high schools, which would but rarely change, there has been gratifying increase.

"We regard this as an omen of still better things in the future, when the Lord will permit us to see not simply whole communities, but even whole nations, born in a day into Christ's kingdom. There is already a preparation for this which does not appear in these statistics. The Bible has been scattered far and wide, prejudice and opposition have largely disappeared, the benevolent object of the missionary work is becoming better known, and thousands not included in these statistics are, we have reason to believe, coming to a saving knowledge of the truth. It is, therefore, with feelings of peculiar satisfaction and thankfulness to God that we raise our Ebenezer at this point in our journey, and go rejoicing on our way."

Madura Mission.

INTERESTING INCIDENTS.

A LETTER from Mr. Herrick, of Tirumangalam, dated April 29, contains the following incidents : —

"In a village where there are a congregation and a school under my superintendence, the catechist's house and a building adjoining, in which the school was kept and meetings were held, were lately burned, in consequence of a house standing near having been set on fire. A heathen man in the village immediately provided a place for the catechist's family to live in, and also a place for the school, without remuneration. Half the expense of replacing the mission buildings was met by the people.

"In another village, where there is a mission school, I was pleased, when there last, to find that not only the school-boys, most of whom are heathen, but the village accountant, were singing with much interest Christian lyrics, which the school-master had taught them. This teacher is not only a Christian, but a man of low caste. Yet the desire of the people to have their children taught is so great that

they furnish a school-house and a house for the teacher, without expense to the mission, paying \$1.00 a month toward the teacher's pay.

"The following incident illustrates a kind of superstition very common among the heathen. Falling in with some people when on a tour, who were starting on a journey just at night, I asked why they did not spend the night at home and start in the morning. They replied that it was unlucky to set out on a journey going in that direction on Friday, and on this account they were leaving home that evening. The belief is very common that it is unpropitious to leave home to travel in certain directions, on certain days of the week.

"A short time ago, while stopping during the heat of the day in an open place near a heathen temple, the following instance of idol worship came under my notice. A stone pillar standing in front of the temple is of a square form toward the bottom, and has an image of a supposed deity engraved upon each of the four sides. A man first walked twice round the pillar swinging a bell. He then rubbed oil and water upon the images, and completed his ceremonies by waving a censer with burning incense upon it before each image."

Ceylon Mission.

EVANGELISTIC LABORS.

MR. SAMUEL W. HOWLAND reports the tent-work of the past few months in different parts of Jaffna as having been very fruitful, the people not only coming to the tent for service, but many professing conversion. A series of meetings continuing for a week was also held at Oodooville, where Mr. Howland was assisted by Mr. Leitch and his sisters. Of these meetings Mr. William W. Howland, writing April 16, gives the following account : —

"There were four meetings held daily for four days, preceded by an evening service, with a sermon preparatory for the meetings. There was a daily early prayer-meeting at half past six; a Bible-reading at half past ten in the forenoon; a sermon in the afternoon, and another sermon in

the evening. The five evening meetings were especially full and impressive. Effort was made by the Christians to bring in their neighbors, men and women, particularly those who were more or less interested. The last meeting held Sabbath evening, when my son preached upon 'Now is the accepted time,' was crowded, seats having to be brought in for the passage ways; and there was a stillness and solemn attention to the end, such as I have rarely witnessed. Inquiry meetings were held after the evening meetings, for the men by themselves, and for the women, conducted by the ladies, in different rooms of the mission house. Among those who remained to these meetings we have reason to think that serious impressions have been deepened, and some decisions made for Christ.

"One of the afternoon meetings was for the children from the schools. It was an interesting gathering of 450 children, most of them of heathen parents, all instructed in Bible lessons, and listening with attention to the invitation to come to Christ. I think I never saw so many children together so still and attentive to the end of their meeting.

"There were many written requests for prayer sent in during the meetings, for parents, children, impenitent husbands, relatives, pupils, and others. Some of these were very touching. Confessions of sin and requests for prayer were also made personally in the meetings by backsliders and others. One of these was a man who was a church-member and a teacher employed by the mission some twenty-five years ago. Having married a heathen wife he was separated from the Christians, and has been identified with the heathen these many years. He has of late manifested signs of repentance, but had not the courage to come out and take a stand as a Christian. One great obstacle has been concern for two unmarried daughters whom the heathen would not take, if he should join the Christians, and who themselves being brought up as heathen, are not fitted to be wives of Christians. He attended the meetings, and at one of the morning prayer-meetings had the courage to arise and ask for the prayers of those present. He

spoke with hesitation, tremblingly, but with apparent sincerity. When he went home from the meeting his wife and eldest son drove him off, asking him what he had to do there ; and he came to the next meeting without his usual food. A Christian neighbor and relative took him home, and his wife now gives him his food, but it is a divided house. A younger son who studies in the English school, and is a member of the class which my daughter hears recite in the Bible, sides with his father. We hope he will be strengthened to continue to stand firm, and commit himself and his daughters to the care of Him 'under whose wings he comes to trust.' I have given particulars of his case as an example of the difficulties many have to meet here in taking a stand as Christians, whose convictions, and sometimes desires, also, are on the side of the truth."

Mr. Howland reports that nineteen were to be received to the Oodooville church at the next communion, on their confession of faith.

A FIVE DAYS' MEETING.

On April 12, Mr. Richard C. Hastings took the members of the theological class to the island of Karadive for a few days of evangelistic work. This is his record : —

"We took up our headquarters in an open school bungalow near the public road, and in a central place of the island. Monday evening a meeting was held especially for the Christians, although at that time as many as ten or fifteen heathen adults were also present. Tuesday morning at 6 o'clock we commenced the work of house-to-house visitation and personal talk on the subject of religion with the people. Most of the Christians of the island engaged with us in this work, going two by two in different parts of the village in which the evening meeting was to be held.

"On account of the terrible heat of the sun at this season, it was unsafe for me to remain out later than 9 o'clock A. M. The others remained an hour or two later. Again, at 4 in the afternoon we started out, this time more particularly to invite the people to the evening meeting. On

Tuesday evening there was an attendance of over 110 heathen adults, including eight or ten women. These, with the Christians and school children, made a total of over 150. The attendance of school children at the meetings was comparatively small on account of the festivities connected with the opening days of the Tamil new year.

"Wednesday evening there was a total number present of about seventy, of whom half were heathen adults. Thursday evening the meeting was held at a heathen man's house, or rather just in front of it, and of course the exact number of those present could not well be taken. Nearly one hundred heathen adults were seated before me, and many other heathen in the house and behind the hedges. There were besides twenty children and some fifteen Christians. Friday evening we had our closing meeting, when there were present not far from 140 people, of whom eighty or more were heathen adults. We reached Batticotta late that night, having spent nearly five days of very pleasant, and, I trust, profitable work, though it is, of course, too early to speak of results."

Foochow Mission — Southeastern China.

A HOPEFUL OUTLOOK.

MISS NEWTON writes from Foochow, April 23 : —

"It does seem as if the Holy Spirit is brooding over us, waiting for our faith and that of the churches at home to claim a rich blessing upon us. There seems to be an unusual interest at present among the women. The New Year's tide of visitors has hardly ceased, and I cannot believe the truth sown among them is all lost. The women sometimes stay long and listen earnestly, perhaps buying books to take home with them, and some have been persuaded to go to church, although it is considered so improper a thing for them to do. One woman who lives at some distance, heard a little of the truth and persuaded a boy to lead her to the church that she might hear more. This was some months ago, and she has hardly missed a Sabbath since, though some-

times it has been very rainy. Her husband seldom comes, but she says they have put away all their idols, and she seems to be receiving the truth in her heart.

"We have now twenty-four pupils in the school, four of whom are women who are very anxious to learn to read, and they are making commendable progress. All four have unbound their feet, and it is sometimes amusing to see the earnestness with which they urge other women to do the same. One is the wife of one of our helpers; a second is from the Lang-pwo field, and the other two are widows. We are already giving them some practice among the women who come to the house or to whose houses we go, and we trust they will all make useful workers. One of these women, her mother-in-law, and three of our school-girls, were received to the church at the last communion. It would have done your heart good to see the quiet attentive audience which *filled* the church that Sabbath. In fact, our audiences are very good in numbers nearly all the time, though sometimes many are from Dr. Osgood's hospital."

North China Mission.

A STATION IN SHANTUNG.

MR. SMITH reports that at the recent annual meeting of the North China Mission, it was voted to locate permanently some members of the mission in Shantung. Two years ago the reported church membership in all that region was 44; one year ago it had increased to 185; now it is 327. Mr. Smith rightly says that a work of this size, with the promise it gives for the future, should not be managed with a lever 180 miles long. Mr. Stanley, under date of April 9th, gives some account of what he had just seen in Shantung:—

"In addition to the evangelistic work, I attended to the erection of a small Chinese building, for our better accommodation when there. This necessarily occupied a good deal of my time, but not to the neglect of the spiritual house. Inquirers were met almost daily at the different appointments. The baptisms amounted to seventy-seven on profession,

and eight children. There are, perhaps, thirty or more inquirers scattered through the villages.

"At Ta Chi-Tswang, the interest has become almost an enthusiasm. I baptized twenty persons from this village, nearly or all of whom are wives, children, or near relatives of former members. The truth seems to be taking hold in this village as it has not in any other, in extent and depth. If it continues thus, which may God grant, we will ere long see a Christian village there. At Pang-Chia, too, we have been permitted to gather some fruit, after long waiting. This was the first village entered by the truth on the east side of the canal, the home of a useful helper, our headquarters for famine relief, and later for gospel work, and we felt tried that apparently no impression was made. But several other families have now been reached; ten persons have been baptized during the winter, and we hope several others are feeling the influence of the truth in their hearts. The principal families still stand aloof; but the heads of the families either sent me their cards, or called in person, this new year. Other indications of an increasing friendly spirit are not wanting.

"The growth of the last few months has been almost entirely towards the west and southwest. I visited one new village, about two and one third miles beyond any other village to the west. One man in this village (*Forestville* by name) had been twice examined before; and now, in the presence of a large number of his neighbors, sustained a good examination, and was baptized. Gathered from various villages, thirty-one were baptized at Shih-Chia-Tang at one time (two children), and twenty-four at Ta-Chi-Tswang (four children).

"The general aspect of the work in Shantung is very encouraging. There is a friendly spirit; we are well received everywhere. No serious difficulty of opposition or persecution has yet arisen. Our danger is more from the lack of genuine repentance and holy living on the part of the Christians. During the year twenty-one have been excommunicated. What the work needs there is constant over-

sight and systematic work, such as will aid the Christians and bring them up to a higher standard of Christian living. I consider this as of greater importance at the present juncture than the adding to our numbers. With a church educated in mind, heart, and conscience, and wisely directed in earnest Christian effort, I have no fear but that the heathen will be reached."

Japan Mission.

ADDITIONS. THE TRAINING SCHOOL.

MR. LEARNED writes from Kioto under date of May 4 :—

"Last Sunday the three churches here held a united communion service, and five new members were received by baptism. One is a young man from the school, two are from the city, and two are from Kameoka (ten miles west of us), where Mr. Hori of the senior class has long been doing earnest work.

"Our special theological class show great interest and zeal in their studies, and I understand that the most of them are purposing to come again next year. They have lectures on zoölogy twice a week, and lessons in music, also, twice a week; apart from that all their time is given to theological and biblical studies.

"The religious condition of the school is our chief concern. We have much to encourage us, and also now and then things that greatly grieve us. Just now we mourn the loss of two of the younger boys who fell into sin, the sin so common in Japan, and had to be dismissed from the school. Also, a few of the older ones have been more or less under the influence of a man who was formerly in the school, and they seem to be in some danger of being led astray. On the other hand it is a pleasant fact that ten in the younger classes have agreed to have a special time of prayer each day at noon, for themselves and the school, each one also praying and working especially for some one of his fellow students. I hope their number may increase."

INTERESTING ITEMS.

Mr. Jencks, of Kobe, gives a few general items from his note book :—

"The number of acres of cultivated land in Japan amounted in 1878 to 10,695,760; a gain of about ten per cent. on the previous year. This is about the same as the improved land in Indiana and one half of that in Illinois. A population nearly equal to that of the United States is fed from the produce, scarcely any meat being eaten by the multitude. The emperor is reported as giving 1,000 yen for the rebuilding of a temple for the Hongangi sect. This sect are now selecting those acquainted with Hebrew in order to send them to Ceylon to study the Buddhist doctrines. Of what Hebrew has to do with Buddhism I am ignorant.

"Five persons united with the Mimoto church at Osaka, May 2. Seven united with the church at Imabari, April 4, while Mr. Atkinson was there; six joined at the previous communion, and their numbers have nearly trebled during the first seven months of its existence.

"The Government Bureau of Religion of the Home Department have notified the Osaka Province that as the reappearance of cholera this year is doubtful, the priests are to instruct the people to take good precautions themselves, and not leave matters altogether in the hands of Providence."

TRAVELING TO KIUSHIU.

Messrs. Atkinson and R. H. Davis have paid a visit to the island Kiushiu, and the following extracts are given from Mr. Davis's report :—

"Dr. Berry and Mr. Atkinson visited Fukuoka on Kiushiu, for two or three days in December, 1878, and at that time there was not a believer there. Their stay was short, and accomplished nothing of importance. It was only a tour of inspection. We left on Monday, April 19, and reached home again on Wednesday, April 28. We went down on a large Japanese steamer in about thirty-one hours, but were fifty-three hours in returning by a small Japanese steamer, which greatly belied its name, 'Lightning Communication Steamer.' We had a room six feet by six feet, but only five feet high, intended for four first-class passengers. One of the discomforts of our trip was our food at the native hotel. Compared

with other places and times we were very fortunate in our place and manner of entertainment. Nevertheless, I want to say, that you may understand some of the difficulties of our work, that if I was compelled to live on such fare for a week, it would take me a fortnight, if not a month, to recover from the effects of it. I am not alone or peculiar in this respect, in the mission. But our stomachs are not made after the same order as the native article. What to them is a great delicacy is sometimes to us almost offensive. Therefore our visitations to our outposts ought to be *brief* and more frequent. We ought also to have men nearer to our Kiushiu outposts than Kobe."

FUKUOKA. THE SPIRITUAL WORK.

"Fuwa san has been in Fukuoka about five months. The occasion of his going there was to help and hold together those who, having become interested while in Kobe jail as political prisoners, had returned last spring to their old homes in and around Fukuoka and Hakata. These two cities are separated only by a river, the former being an old castle town, and had a united population in 1877 of 42,687. This is about 1,200 more than in the three adjoining cities of Kobe, Tamondori, and Hiogo. They are pleasantly located on a bay opening out to the north. A fine ridge of mountains surrounds the city on all the other sides, but at a distance of from five to ten miles. The enclosed plain between the city and mountains is carefully cultivated, and is fairly rich and productive. When an open port is made on Shimonoseki Bay, there is talk of opening a railroad between these cities and that place.

"The number of men that returned to Fukuoka and Hakata has somewhat diminished from lack of deep interest, due to the fact that they had no one to teach them for more than half a year. They had been but imperfectly instructed while in prison at Kobe, and many temptations of every kind immediately surrounded them on their liberation and return. Still Fuwa san has kept a few together, and has striven to instruct them more perfectly and strengthen them, and he now

seems to have five men who are truly believers and ready to stand by him and work with him. But they are still weak, and even Fuwa san needs frequent assistance from some one of us. Mr. A. preached three times, and I once spoke publicly by aid from Fuwa san, and once gave a private talk to the believers. Congregations averaged over one hundred, and some seemed interested and purchased copies of Mr. Davis' Life of Christ and of portions of the Scriptures. Our visit did them good, if it did no more than show them that we are one with them in this thing, and to open the way for future visits.

"Fuwa san returned only on the day of our arrival, from a visit to Kumamoto, his old home and the place of his conversion and schooling under Captain Janes. This is just in the heart of Kiushiu, near the eastern coast of the bay that runs into that island so deeply. He had also recently visited Hango, a village not on the map, but only about twenty-six miles from Kumamoto. He reported six or seven *men* who believe in Christ at Hango, and who are instructed by Sakai san, also one of Captain Janes' boys, who studied a short time at Kioto, and who wishes to study still further into these truths. Fuwa san further reported four or five women in Kumamoto, the relatives of Ise san, the pastor at Imabari, Shikoku, who believe, and who very much want a native evangelist to come to instruct them, and would like to have a visit from some of us missionaries. Both Fuwa san and Ise san say it would be possible for missionaries, one or more, to get into Kumamoto, if they came under a physician's wing, as Messrs Cary and Pettee went to Okayama.

"I also inspected Shimonoseki with reference to taking it as a new station, as soon as it shall become an open port, if ever the treaties be revised so that it may be opened to us, and I came home feeling that we ought to have, as early as possible, a strong station at or about the west mouth of the Inland Sea, so that we may work the Western end of this island, and also the north coast of Kiushiu, for nearly one hundred miles. But *where* are the *men*?"

GLEANINGS FROM LETTERS.

At a meeting of native preachers and some of our number, held at Adams, April 14, there were present, besides Messrs. Rood, Pixley, and myself, several preachers, including Benjamin Hawes, Usihlonono, Daniel, Rufus Anderson, Thomas Hawes, and Umbiana. Such subjects as the following were discussed: "What is faith?" "How can we raise the tone of piety in our churches?" "Church discipline;" "Abrahamic covenant;" "What can we do to spread Christianity among other African tribes?" I was pleased with the interest manifested by the native preachers when discussing the latter subject. I shall be sadly disappointed if we do not find men ready to go with Brother Pinkerton — men of the right stamp. — *Josiah Tyler, Umsunduzi, Natal.*

— I am exceedingly thankful to be able to tell you that for some weeks past we have had distinct proof of the Spirit's influence on some hearts. Especially in the "Home" for girls, from the Krabschitz Institution, and elsewhere, who are pursuing their studies further in Brunn schools, has the Lord's presence been felt. Those who had before given themselves to God have been greatly quickened, and others converted, so that the whole atmosphere of the "Home" is one of Christian love and of prayer. — *H. A. Schauffler, Brunn, Austria.*

— The new Turkish budget contains the amount demanded for the Sultan and imperial dependents for 1880, including, however, no minister. It is 1,300,000 Turkish liras (\$5,720,000), some one hundred and fourteen times the salary of our President, while the revenue of Turkey is less than one fifth that of the United States! And all this, while thousands upon thousands in the four quarters of the land are on the point of starvation, nay, dying. — *J. K. Greene, Constantinople.*

FAMINE. — The famine is coming to be something most alarming. Refugees from regions where it is worst are reaching our city daily, famished, footsore, and, in cases, well nigh naked. Some we hear of who have fallen down to die of hunger and

exhaustion by the wayside. Not a day passes but we have many at our doors begging, for God's sake, that we do something to assuage their hunger. The other day some twenty-five wild Koords, mostly women and children, crowded into our hall, and ate from the plain soup we were able to put before them. Thus do we often heap coals of fire on such rank enemies of Christianity and civilization. — *R. M. Cole, Erzroom, Eastern Turkey.*

— The ten men to graduate from the college next fall are all needed for a year and a half in the college or in the proposed high schools in various places, after which time we hope that some of them will be ready to begin a theological course. There may also be a few from the class of '81, but the men of that class seem better adapted for some other kind of work than for preaching. The class of '82 gives promise of furnishing a good number of strong, earnest workers. We surely have great reason for encouragement in the young men the college is likely to produce in the first four or five years of its history. — *O. P. Allen, Harpoot, Eastern Turkey.*

— It was a joy to find that all whom I baptized at Hsien-Hsien last December, are faithful and true, regular in attendance at meetings, and adorning their profession by honest Christian lives. I judge this to be the case from the testimony of our native helper Hüng, and from that of the other church members, as well as from what I saw and heard while there. The number of inquirers has increased to about twenty. They listened to the preaching very attentively, and were heard saying, as they were going out, that they believed seven tenths or eight tenths of what they had heard. — *James H. Roberts, Peking, North China.*

— We hear good news from Ebon. As was anticipated, our coming away seems to have given an impulse in the right direction to both Christians and outsiders. Four schools are in successful operation; backsliders have been returning; only one church member has required

discipline since we left ; and new and zealous efforts have been made in the cause of temperance. Our location here is a delightful one. This fact grows upon me daily. And it seems, in every respect, well adapted for this very use. I am perfectly satisfied with it and with the progress of our enterprise thus far. Only here, as at Ebon, we need more of the influence of the Holy Spirit. — *Dr. E. M. Pease, Kusaie, Micronesia.*

— The time for our annual meeting is near. On the 28th we are to leave for Honolulu, and I am now calling the whole roll of this church, and inquiring after every individual member. I find that 64 have died during the past twelve months,

and 15 have been added on profession of faith. The whole number gathered from the beginning is 12,104 on profession, and 811 by letter. Of these 8,180 have died, 3,545 have been dismissed to other churches, and about 400 are absent in different parts of the islands and of the world, without letters of dismissal. Many of these are on the sea, and many in other parts of these islands are useful men and women, doing honor to their Christian profession. Our monthly contributions for Christian objects are not yet fully reckoned up, but they cannot fall below \$125 to \$130 per month. — *Titus Coan, Hilo, Sandwich Islands.*

MISSIONS OF OTHER BOARDS.

SELF-SUPPORT AMONG AMERICAN BAPTIST MISSIONS.

In a paper on the "Signs of Promise in our Missions" presented at the late annual meeting of the American Baptist Missionary Union, Dr. Murdock, the secretary, says : —

"There is another omen of special promise suggested by a careful survey of our missions, which is, their rapid strides towards self-support. Indeed, the larger number of our mission churches have for some time been self-supporting so far as concerns the observance of the worship and ordinances of the New Testament. For the most part they build their own chapels, support their own preachers, and provide for the other expenses connected with church life and growth. And, in addition to all this, these poor Christians give large sums for educational and missionary purposes. The churches in Burmah alone gave for these purposes last year about Rs. 85,539, or more than forty thousand dollars. This is mainly the overflow from the fountains of self-support. The mission-fields that have been left for years without missionaries have preserved the visibility of their churches, as in the case of Tavoy, and are found in a state to advance as soon as the voice of

a leader is heard among them. The less than two thousand Karen Christians of Henthada found last year a hundred and forty-one recruits, and contributed Rs. 5,367, or more than twenty-five hundred dollars, though only a feeble woman has had the oversight of them. The Karens of Toungoo have done nobly, both in the way of accessions to the churches, and contributions for evangelical purposes, though the missionary force amongst them was reduced almost to its minimum. These disciples have sprung from an immortal seed : they are living branches of the living Vine.

"The churches in Bassein are already more than self-supporting : they are self-propagating. They have become builders of institutions which are destined at once to consolidate, perpetuate, and extend their spiritual and moral force. More than thirty-one thousand dollars, contributed to lay the foundations of their prosperity on a broader and firmer basis, evinces the aggressive power of the gospel in them. A considerable portion of the money contributed by them within the year has been expended for missionary labor. Twelve itinerants supported by them have been at work in the district of Bassein ; and five more of their mission-

aries are laboring in Upper Burmah, among the Ka-Khyens and Shans around Bhamo. Besides these missionaries, there are native evangelists near Toungoo, and in Karennee, under the support of the Burmah Baptist Convention. Feeble missionary churches are thus becoming compacted into vigorous and effective missionary bodies."

THE GOSPEL IN NEW GUINEA.

A portion of the address by Rev. J. Richardson, of Madagascar, made at the anniversary of the London Missionary Society in May last, was given in the July number of the *Herald*. From the address on the same occasion by Rev. Mr. Macfarlane of New Guinea, we give the following extract:—

"What has been the effect of the gospel in New Guinea? I contend that if we had not done anything more than open up six hundred miles of coast line, and established thirty mission stations, and gained the confidence of the people at all those places, that would have been something for seven years' work. But we have done more than that. There are four languages reduced to writing—that is something; we have six books translated into them, we have catechisms, and I had the pleasure, before I left, of giving the people the whole of the Gospel of St. Mark in their own language. Chapels have been built, and altogether there is very great encouragement to go on with the mission. Take our station at Murray Island. In 1871 one of the Lefoo men built a canoe and went across to Murray Island to introduce a missionary amongst people who were then strangling their children, and living in heathenism and idolatry. That was only seven or eight years ago, and now, eighteen months ago, having heard that in the South Sea Islands they collected all their idols together and burned them when they did not believe in them, I had the pleasure on coming back from a five months' cruise on the coast to find that these people had collected their idols together and said that as they did not believe in them any more they wanted them to be burned. These people are not only rising in the scale of education, but they

have a court-house, they have their magistrate, and they have appointed a man as king. They have established a number of laws, they have twenty of their best young men appointed as policemen. I shall never forget the first night I landed, and I should like to compare it with the last night before I left. I remember the feeling that came across me that night. I could see the fires through the grove of cocoa-nut trees; I could hear the drums beating; and I heard sometimes the shrieks of women. I knew that there was heathenism and cannibalism all round. Ah! but as I sat on the veranda of my little house at Murray Island the night before I came to this country, you must try and understand what my feelings were then. I was coming home to my own country and family; the opening up of the mission had been mostly accomplished, and here I was sitting on the veranda of this house, and I saw a fire in the cocoa-nut grove, just as I had done on that night before I landed. And as I sat there, and thought of the work that had been accomplished during the six or seven years, there was a sound that came warbling up the hill—it was not the shriek of women, but it was one of Moody and Sankey's hymns. These people were engaged in their evening worship, and after the singing of the hymn and prayer, and the talking of the teacher, then came about two hours of singing, for they are very fond of it; they know nearly all Moody and Sankey's hymns. All this has been accomplished within eight years. It was twenty years before the missionaries of Tahiti had their hearts cheered by knowing that a native was praying to the true God. We have not had to wait twenty years for that in New Guinea. There were two young men down at Dowan, about a mile and a half from the main; one of them was speared by the young chief to follow his father's spirit into spirit-land, but the other one became very serious and anxious, and made many inquiries from the teacher about the progress of Christianity in the South Seas. One day he walked out very thoughtfully, and the teacher suspecting that he was going out to pray, and being very anxious to know if there was a man in New

Guinea who had begun to pray, went after him, and followed him until he came to a banana plantation. There he saw him kneel down under one of those trees; he clasped his hands, and this was his prayer, 'O God, we hear that Thou art the great God, the true God, the only God. My

heart is dark, the hearts of my countrymen are all dark; have pity on us and give us light.' I was exceedingly touched when I heard it, and greatly delighted, because I look upon that as New Guinea on its knees asking God for the greatest of all blessings — that he would give light."

MISCELLANY.

WHAT IS A ZENANA?

BY MRS. MURRAY MITCHELL.

I APOLOGIZE to those who know, for explaining that the word is a compound of two Persian words, "*Zanān-khānā*," which means simply, the house of the women. Now, I think the name is significant, — *the house of the women*. This suggests that there is also *the house of the men*. It looks strange, indeed, to us with our happy united homes, so loved and prized, to think of two separate homes under the same roof, one for the fathers and brothers and sons, and another, and quite separate, for the mothers and daughters and all the female relations. So it is in Bengal.

What above all else constitute the strength and glory of our country? Certainly our Christian homes. But poor India has no home, — or rather it has a divided home, and no home-life. "Home, sweet home!" "No place like home!" — these are words which have no echo in India; they touch no chord in a Hindu's heart. Ere long, however, this boon will be given to India through the influence of our Zenana work: we shall, with God's help, train the women; and the women make the home.

A lady who paid a short visit to Calcutta told me, only yesterday, that nothing she saw had impressed her so much or so painfully as the miserable surroundings of the women in the zenanas. I don't wonder that she should have felt thus. One glance into their bare, ugly, comfortless rooms would fill any heart with a great pity, and, I think, a longing to help to make them different. There is nothing in the real zenana to make life lovely or

attractive; nothing to interest, nothing to amuse, nothing to look at, nothing to do!

The Hindus live together after a patriarchal fashion. Grandfathers, sons, and sons' sons are all found dwelling under the old family roof-tree. The sons bring home their young wives to their mother's zenana, and hence it is that so many women are often found living in the same house, — the mother and all her daughters-in-law, aunts also, — and always among them, the poor, disconsolate, despised widow.

It is not the case, as some have imagined it to be, that the large number of women residing together arises from polygamy. Polygamy is allowed by Hindu law, but is seldom practiced, except by the Koolin Brahman.

Every woman has an apartment for herself and her children. These rooms generally open off a veranda facing inward to a court. One room is a type of all the rest. It has a little matting on the floor, a low cot or bedstead at one end, bare dingy walls, and a small, high, grated window, affording hardly a glimpse of the beautiful, attractive world outside. It may reveal a streak of the pure blue sky overhead, but that is all. The verandas, off which the doors open, look on to a court, or perhaps to a garden, with a few sickly, dusty trees, and a little tank of water in the center, in which the women perform their ablutions.

And hard by, divided from the zenana only by a little door somewhere in the wall, are the apartments of the men, which often present a startling contrast to those of the women. You would probably find in them every comfort, every luxury, —

handsome furniture, soft carpets, pictures, books, means of agreeable occupation, pretty sights within and without. But no woman is ever seen in this paradise, as it would seem to her. She is "*purdah-nusheen*" — living behind the screen or curtain; and, according to Hindu etiquette or law, it is a disgrace for a high-born, high-caste woman to be seen by men with her face uncovered, or to be found outside her own zenana. When her betrothal takes place — generally at the age of eight or nine — she disappears into her prison-home, for the zenana is no better, and comes forth no more, except it be to be carried in a shut-up palki to the Ganges, to wash her sins away in the sacred waters; or to do pooja (idol worship); or perchance to visit another zenana as dreary and dark and miserable as her own. And, observe, the young child-wife does not live any longer with her own mother. From the time of her marriage she belongs absolutely to her mother-in-law; she lives under her roof, and she is subject to her in every sense. If the mother-in-law is kind and good the young creature may be comparatively happy; but if she is despotic or hard-hearted it will be very different. In any case, the stringent rules of Hindu etiquette, with which she has to comply, bind her in what many feel to be intolerable bondage.

I have spoken chiefly of Bengal; but though India is large, having many nationalities, creeds, races, languages, one thing is true of every part and every people, — woman does not receive the place which God intended she should occupy. Everywhere she is ignorant, and more or less degraded, enslaved, and unhappy. All the hundred and twenty millions of Indian women *need* our help, and are crying out to us in their need, "Come and help us." — *Monthly Record of Free Church of Scotland*.



A MOSLEM ON AMERICAN MISSIONS.

THERE was published in *The Christian Age* of London, of the date of April 7, a long letter from Constantinople, which purports to have been addressed to an American friend by a Mohammedan official

who had been inspecting the work done throughout Turkey by Americans. Our missionaries in Constantinople report that they know nothing about the origin of the letter, save that they well remember the visits of the Turkish official. After extended statements concerning the results achieved by the press and the schools and colleges, the writer concludes as follows: —

"My letter is already very long, but I must add some thoughts which have crowded themselves very persistently upon me the last few days. These enterprises of your countrymen, together with what Americans, aided by British and other contributions, did for the relief of suffering during the famine of last year, have convinced me — 1. That Christian philanthropy is something we Moslems neither know nor practice. 2. That the religion which produces such fruits as these is adapted to the wants of men. 3. That your countrymen are the very best friends of Turkey, if the value of friendship be tested by what it *does*. 4. That the work of your countrymen in this country is already too strong to be destroyed by any human power. 5. That their work is as sure to spread as a tree is sure to grow; it has vitality in it. 6. That your countrymen here administer their trust and do their work in a manner exactly opposite to the principle of government administration. Our theory is that the people exist for the government, the whole country for its capital, and all time, past and future, must converge to the present, to avert present calamity or enhance present enjoyment. Our proverb is, 'Let my enemy live a thousand years, so he be a thousand miles away.' But your countrymen believe in work for *the people*. They make Constantinople a great fountain from and not towards which all streams flow. Indeed, they have drained the reservoir here to water sometimes the distant vineyards and gardens where the better (spiritual) soil is found. With them the present is nothing, except as it is a dawn of promise for a coming day, a starting-point of labor for a better future. Your countrymen are opening up oases in all our desert land, when the day

shall come that our people, as well as the Christian nationalities among us, shall seek the benefits of such schools as your countrymen have founded; when our sons and daughters shall be educated after such method and in such spirit; when our intellectual and moral life shall be molded by the teachings of your schools and press, and an actual religious freedom has made it possible for us candidly and fearlessly to seek for *all* the elements of power in the institutions your country has given ours, there will be more reason for general joy than when, just as I close my letter, all faces are radiant and jubilant while the booming of cannon is announcing our great annual feast which commences on the morrow.

"Very truly and sincerely yours,

"SADUK EJNEBI.

"CONSTANTINOPLE, 30th of Ramazan, 1292."

A STOLEN IDOL.

THE *Friend of India* gives an account of a recent theft of an idol by a Hindu priest. The whole affair illustrates the degradation of both priests and people under Hinduism:—

"The Hindu community of Calcutta, more especially those residing in Baugh Bazaar, will learn with surprise of the theft of an idol known by the name of 'Muddun Mohun,' on Saturday last. As the history of this idol may interest some of our readers we subjoin the following: 'Muddun Mohun,' which is a century and a half old, was originally the property of the Rajah of Bistopore, who about one hundred and twenty-five years ago, being in want of money, pledged it with one Gocool Mohun Mitter for Rs. 25,000. Some time after the Rajah in question, being in need of more money, asked for and obtained a further sum of Rs. 25,000. Later on, the Rajah wanting to redeem the idol, Baboo Gocool Mohun Mitter refused to part with it, offering him another, and a gold one, in its place. The Rajah declined this offer, and recourse was had to law. By an arrangement ultimately arrived at, Rs. 50,000 more was paid to the Rajah in full of all demands, and the idol became the property of Gocool, on whose death

it reverted to Baboo Jodoonauth Mitter, the present owner. This Baboo kept the idol in his *Thacoor Barree*, permitting worshipers access to it. Another idol, named *Radica*, was shortly after introduced into the house and united to 'Muddun Mohun.' The happy pair possessed a zemindaree, and a garden, which jointly yielded Rs. 5,100 annually, and was spent over their decorations and other requirements. A Brahmin of the Ooryiah caste, named Mahadeb (Panhah), was retained to perform the ceremonies, and to generally look after them. This man's cupidity led him last Sunday to conceal himself in the house, and to clandestinely remove 'Muddun Mohun,' and bury 'Radica' *pro tem.* in a vacant house adjoining. While going along the road with his booty, Mahadeb happened, unfortunately, to fall under the observation of a policeman, who arrested him on suspicion, and took him to the local thannah, where the discovery was made. He now awaits his trial."

BIBLIOGRAPHICAL.

Adventures in Patagonia. A Missionary's Exploring Trip. By the Rev. TITUS COAN, with an Introduction by Rev. Henry M. Field, D. D. pp. 319. New York. Dodd, Mead, & Co.

WE think it will surprise many of the present generation of missionary readers to learn that the veteran missionary whose name is so identified with Hawaii once made an exploration of Patagonia, under the direction of the American Board. It is remarkable that Mr. Coan, now in the eightieth year of his age, should be able to give to the world this interesting record of what he saw in that still unfrequented region. The expedition went out in 1833, Mr. Coan having been called, while a student in Auburn Theological Seminary, to undertake, in connection with Mr. Arms, an exploration of the country north of the Straits of Magellan, with a view to the establishment of a mission. Having been landed on the coast of Patagonia the first difficulty was to find any human beings. The few who were subsequently found were utterly degraded, though not markedly cruel. Mr. Coan spent more than two months in seeking to learn of the

country and its inhabitants, passing through scenes so strange and desolate that it is remarkable he can describe them so calmly. So far removed was he from all familiar sights and sounds, that at one time on hearing, to his surprise, the crowing of a cock he was filled with most delightful sensations. After the fullest investigations possible the expedition returned with its report, and the conclusion was reached that Patagonia land was so desolate, and the people so few and scattered, that an attempt to establish a mission was unadvisable. In the light of to-day we can see the wisdom of that Providence which turned the steps of Titus Coan from Patagonia to the Sandwich Islands.



BUSHMAN — A BASUTO CHRISTIAN.

Africa, the Quarterly Journal edited by Major Malan, contains notices from the pen of Mr. Coillard of some of the native Christians connected with the French Evangelical Mission in Basutoland. We make room for the following account of one of the men, named Bushman, who volunteered to accompany Mr. Coillard in his missionary expedition to the Zambesi and who died while on the journey.

"Bushman was a Basuto, and not a member of the tribe whose name he bore. He came to us at Leribe in 1866, a naked heathen boy of repulsive appearance, in quest of work. All his relations were thorough heathens. He became attached to us, and when we were expelled by the Boers and were compelled to seek refuge in Natal, he followed us. When from Natal we undertook a long journey to our station at Motito, near Kuruman, Bushman would not part with us. He led our oxen and tended them with a care that gave us the greatest satisfaction. His mind was very sleepy. He had, as yet, not been able to read fluently, and not a ray of the grace of God seemed as yet to have penetrated into the darkness of his soul. Perhaps we were mistaken. He, however, did his work faithfully.

"I once sent him to Kuruman. The patriarch of Kuruman, Dr. Moffat, used to gather his household every morning for

worship, and each in turn read his verse. Bushman took a book, but when, after having listened patiently to a dialect which was not familiar to him, Dr. Moffat went to look where he was reading, behold, he had a spelling book upside down in his hands. Looking in Dr. Moffat's face, he said with the greatest gravity, by way of explanation: 'I was exhorting you!'

"Light dawned in his heart: he saw his sins. He saw also the Saviour; he became a new man. He broke off entirely with his heathen parents, who did all they could to ensnare him. He applied himself diligently to learn to read. His progress was very slow indeed, but his efforts were at last crowned with success. He grew in knowledge and in grace. In 1870, a young man of the Bapeli nation, who had been converted at Leribe and had remained there for instruction, desired to return to his tribe and preach the gospel. His name was Jonathan. We sent Bushman with him. The journey was long and perilous, for those regions were still disturbed by war. He remained several years doing what little he could, evangelizing in his humble way and teaching what he knew. We called him back at last. Though he was twenty-five years old, such was his craving for learning that he sat at school with little boys all the morning, working the rest of the day to support himself. He gave us great satisfaction; his earnestness, his perseverance, and his modesty made him a place in our little community.

"While thus living at home he received his call to join the Mission to the Zambesi. He accepted it seriously. A few days after our departure, when we arrived at Harrismith, he said to me, 'Sir, I wish you would buy me a warm coat.' 'What for, Bushman, we go to warm climates, and you are well clothed?' 'Sir, those oxen are the Lord's; it is my work to tend them night and day, so that they keep fat and draw the wagons, and bring the Gospel in Baniailand. I need a coat for the night watches.' He got his coat, — one of his own choice, — and good was the use he made of it. When we were on the move he led his oxen. Whenever we stopped, day or night, hungry, tired, cold,

or wet, he never waited for an order; he knew his work. He was bent upon doing it thoroughly, studying to show himself approved unto God. Though there were other lads, he allowed them to be employed in something else. Those forty-eight bullocks were his special care. He did not mind anything, the roaring of the lions, the denseness of the darkness, or the thickness of the forest. He never spoke of his fatigue, and never complained of hunger. It was touching to see him by day after a long march, follow his cattle with his New Testament under his arm, and at night with a staff in his hand, always calm and happy.

"When we arrived at Baniailand we found everybody, even little boys, armed to the teeth. No one there dreamt of coming down the mountain, to tend the goats or till the ground, without his bow and arrows, his assagaies, and his formidable bowie-knife tied to his left arm, ever ready for use. The life of a man is very cheap there; we have seen it sacrificed for a mere trifle. The Baniai were astonished to see Bushman venturing in the field unarmed: he would answer them smilingly, 'I fear nothing, for I have a Shepherd who watches over me; nothing can hurt me.' He would go day after day, with his book and his staff, doing cheerfully the work which he considered the Master had specially entrusted to him. During that long journey I never once had occasion to reprimand him, or to remind him of his work.

"On one occasion we were attacked by hundreds of savages. He kept by his oxen with his staff in his hand, and had I not used my authority to call him back when some of them were taken by force, he would have tried to save them even though he should be killed.

"Thus he worked for eight or nine months. One day we were startled by a change in his features, he could not eat, and for the first time complained of fatigue. All in the camp were more or less depressed, for after a captivity of three months in Matebeleland we were expelled, and had our faces turned towards Basutoland. He was too tired to tend his oxen. He was ill. Fever had broken out amongst us. Bushman's illness made alarming progress. We once stopped a whole week expecting him at every moment to breathe his last. His time had not yet come. After reaching Schoschong he seemed to revive, but he never deceived himself. 'I do not belong any more to you,' he would say, when pressed to go to the preaching, 'I am on my way to heaven; I have done with prayer; now I praise.' He sank rapidly, and in a few days his soul departed to be with Christ."

BRAHMINICAL MORALS.

A CURIOUS illustration of Brahminism has been lately furnished at Rahuri in the Deccan. A Brahmin and one of his sons united in putting to death another son, with whose wife they had both carried on an illicit intrigue. The Brahmins of the place put the father out of caste, but kept secret the crime of which he had been guilty. As the man put out of caste was a rich sawakar, the attention of the police was drawn to the matter and evidence of the murder obtained, and in consequence the father and son have been sentenced to death. As we have often pointed out, Caste is an *imperium in imperio*, and not only so, it considers its rule the highest. The Brahmin punchayet at Rahuri should be arraigned on a charge of abetment. — *Bombay Guardian*.

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For a blessing upon the "Morning Star" in her present voyage to Micronesia and for the people she is to visit.

For Van, and the missionaries in that region who ask for our prayers (page 306-7).

For Turkey, that impending political changes may result in the furtherance of the gospel.

MARRIED.

May 22. At Erzroom, Rev. William N. Chambers to Miss Mary F. Bliss, both of the Eastern Turkey Mission.

May 31. At Kobe, Japan, Rev. John T. Gulick to Miss Frances A. Stevens.

DEATHS.

June 15. At Clinton N. Y., Rev. Justin Doolittle (see page 294).

June 20. In Luzerne, N. Y., Alfred O. Treat, M. D., son of the late Secretary Selah B. Treat, from 1867 to 1874 a missionary physician of the American Board in North China.

DEPARTURES.

July 17. From New York, Rev. Lucius O. Lee and wife, and Miss Myra Barnes, from Michigan; also Miss Minnie C. Brown and Miss Laura Tucker, from Missouri. These five persons are on their way to join the Central Turkey Mission.

FAREWELL MEETING.

On Wednesday, July 14, a service was held in Pilgrim Hall, Boston, with reference to the early departure of the following persons recently appointed as missionaries in connection with the American Board: Mr. and Mrs. Lucius O. Lee, Miss Mira L. Barnes (Michigan); Miss Minnie C. Brown, Miss Laura Tucker (Missouri); Miss Harriet Newell Childs (Mass.), going to Central Turkey. Miss Emily C. Wheeler (Turkey and Mass.), going to Eastern Turkey. Mr. James C. Robbins (R. I. and Hampton Institute), going to Dakota Mission. Mr. W. W. Bagster (California), Mr. W. H. Sanders (Ceylon and Mass.), going to Bihé, Central Africa. Mr. and Mrs. E. H. Richards (Ohio), going to Umzila's Country, East Africa. Mr. and Mrs. George A. Wilder (South Africa and Mass.), going to Zulu Mission.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see July <i>Herald</i> ,	\$1,711 41
Neponset, Mass., Trinity ch.	7 14
Newton, Mass., "Economy with the blessing of the Lord," J. W. D.	1,000 00
Bristolville, O., Cong. ch.	7 00
Claridon, O., Cong. ch.	2 00
North Bloomfield, O., Cong. ch.	4 00
Concord, Ill., J. J. Thorndike,	1 56
Honolulu, S. I., L. K. Bingham,	5 00
	<hr/>
	\$2,738 11

DONATIONS RECEIVED IN JUNE.

MAINE.		VERMONT.	
Cumberland county.		Bennington county.	
Auburn, High St. Cong. ch. and so.	250 00	Bennington, 2d Cong. ch. and so.	54 93
NEW HAMPSHIRE.		Orange county.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Newbury, 1st Cong. ch. and so.	9 90
Gilsum Cong. ch. and so.	19 00	Randolph, 1st Cong. ch. and so.	9 00
Marlboro, H. M. N.	8 00—27 00	Thetford, Jona. Farr,	10 00
Grafton county.		Vershire, H. Colton & Son,	10 00—38 90
Bristol, Cong. ch. and so.	5 57	Rutland county.	
Hanover, Dartmouth Religious Soc.	100 00—105 57	Clarendon, A friend,	5 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Pittsfield, Cong. ch. and so.	21 39
New Ipswich, Cong. ch. and so.	4 34	Rutland, A friend, by Rev. J. G. Johnson,	1 00—27 39
Pelham, Cong. ch. and so.	79 60—83 94	Washington county Aux. Soc. G. W. Scott, Tr.	
Merrimac county Aux. Society.		Barre, Cong. ch. and so.	60 00
Pittsfield, Cong. ch. and so. m. c.	21 54	Windham county Aux. Soc. H. H. Thompson, Tr.	
Strafford county.		Brattleboro, Cen. ch. m. c. 15; 10;	17 10
Dover, 1st ch. and so.	100 00	H. 2;	
	<hr/>		
	338 05		

Windsor county.	
Ludlow, Cong. ch. and so.	17 25
Norwich, Cong. ch. and so.	7 38
Woodstock, 1st Cong. ch. and so.	24 94—49 57
	247 89

MASSACHUSETTS.

Berkshire county.	
Hinsdale, Cong. ch. and so.	171 75
Pittsfield, South ch. and so.	26 00
Sheffield, Cong. ch. and so.	7 50—205 25
Bristol county.	
Attleboro, 2d Cong. ch. and so.	64 00
Easton, Ev. Cong. ch. and so.	30 65—94 65
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, A friend,	30 00
Dukes and Nantucket counties.	
Vineyard Haven, A friend of Mis-	
sions,	500 00
Essex county.	
North Andover, Cong. ch. and so.	60 00
Essex county, North.	
Ipswich, 1st Cong. ch. and so. monthly	
offering,	5 00
Newburyport, North Cong. ch. and so.	26 09—31 09
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Washington St. Cong. ch.	
and so. 30; Dane St. Cong. ch. and	
so. 9.50;	39 50
Lynn, Chestnut St. Cong. ch. and so.	9 40
Salem, South Cong. ch. and so.	271 00
Saugus, Cong. ch. and so.	55 00—374 90

Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Deerfield, Cong. ch. and so.	30 00
Northfield, Trinitarian ch. and so.	13 38
West Hanley, Cong. ch. and so.	10 00—53 38
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Blandford, Cong. ch. and so.	37 58
Feeding Hills, Cong. ch. and so.	11 13
Monson, Cong. ch. and so. 58.80;	
do. m. c. 15.50; do. M. Chapin, 5;	79 30
Palmer, 2d Cong. ch. and so.	26 79
Springfield, Memorial ch. and so.	99 92
West Springfield, Ashley School and	
Charitable Fund for Foreign Mis-	
sions, by Samuel Smith, Tr.	150 00—404 72
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	75 00
Enfield, Edward Smith,	100 00
Granby, 1st Cong. ch. and so. to	
const. J. H. BARTON, H. M.	150 50
Hadley, Russell ch. m. c.	13 30
Northampton, Edwards ch. m. c.	
17.94; Nathan Sears, 25;	42 94
Plainfield, Mrs. Sally Pratt, deceased,	
by E. B. Pratt,	23 00
Southampton. Friend,	5 00
So. Hadley Falls, Cong. ch. and so.	41 00—450 74

Middlesex county.	
Cambridgeport, Pilgrim ch. m. c.	7 04
Everett, Cong. ch. and so.	14 68
Frammingham, Plymouth ch., A friend,	
for Africa,	25 00
Lowell, Eliot ch. and so.	46 00
Malden, 1st Cong. ch. and so. 41.64;	
M. Kent, 1;	42 64
Melrose, Orth. Cong. ch. and so.	64 31
Natick, Cong. ch. and so.	26 00
No. Chelmsford, Cong. ch. and so.	21 00
Sherborn, E. C. A.	25 00
So. Frammingham, A friend,	15 00
West Somerville, ch. and so.	6 00—292 67

Norfolk county.	
Braintree, 1st Cong. ch. and so.	14 02
Brookline, Harvard Cong. ch. and so.	231 29
Canton, Cong. ch. and so.	15 03
Grantville, Cong. ch. and so.	68 81
Milton, A friend,	10 00
Randolph, 1st Cong. ch. and so. 241;	
do. m. c. 63.37;	304 37
Sharon, Cong. ch. and so.	33 63
So. Weymouth, Union Cong. ch. with	
other dona. to const. Mrs. C. R.	
WATERMAN and Miss C. S. REED,	
H. M.,	119 55

Walpole, Orth. Cong. ch. and so.	42 38
Wellesley, Wellesley College,	5 00
Weymouth, 1st Cong. ch. and so.	2 00—896 14
Old Colony Auxiliary.	
Fairhaven, Sarah Pope,	15 00
Plymouth county.	
Abington, Cong. ch. and so.	14 55
Bridgewater, Central Sq. ch.	70 00
Campello, Cong. ch. and so.	100 00
East Marshfield, 2d Cong. ch. and	
so.	3 60
Marion, Ladies' Miss'y Meeting,	5 00—193 15

Suffolk county.	
Boston, 2d ch. Dorchester, 1,417-74;	
Village ch. Dorchester, 53.13;	
Union ch. 3.62; do. Mrs. E. C.	
Ford, 20; A friend, 20; A. T. 5;	1,519 49
Worcester county, North.	
Winchendon, North Cong. ch. and	
so. add'l,	15 00
Worcester co. South Conf. of Ch's, Wil-	
liam R. Hill, Tr.	
Westboro, Cong. ch. and so.	95 48

	5,231 66
Legacies.—Medway, Rev. Caleb Kim-	
ball, by Mrs. Kimball,	100 00
Williamstown, Lucy Young, add'l,	
by Mrs. Lucy C. Lincoln, Adm'x,	55 47—155 47

5387 13

RHODE ISLAND.

Providence, Central Cong. ch. and so.	2,300 00
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CONNECTICUT.

Fairfield county.	
Danbury, Eli T. Hoyt, to const. J.	
W. PERRY, H. M.	100 00
Greenwich, 2d Cong. ch. and so.	87 36
So. Norwalk, C. M. Lawrence,	1 10
Trumbull, Cong. ch. and so. for Papal	
Lands,	11 00—199 46
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	18 88
Glastenbury, 1st Cong. ch. and so.	200 00
Hartford, Rev. O. E. Daggett,	25 00
No. Manchester, 2d Cong. ch. and so.	
to const. ROYAL J. ALLEN, H. M.	137 00—380 88
Litchfield co. G. C. Woodruff, Tr.	
Roxbury, Cong. ch. and so.	15 81
Thomaston, Cong. ch. and so.	29 00
Wolcottville, Cong. ch. and so.	37 62—82 43
Middlesex co. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch. and so.	72 03
New Haven co. F. T. Jarman, Agent.	
Guilford, 3d Cong. ch. and so.	33 68
New Haven, 1st Cong. ch. m. c. 8.58;	
Davenport ch. 9; North ch. m. c.	
4.75; Howard Ave. Cong. ch. 34.00;	56 33
Northford, Cong. ch. and so.	20 00—110 01
New London co. L. A. Hyde and L. C.	
Learned, Tr's.)	
New London, 1st Ch.	100 08
North Stonington, A friend,	20 00
Old Lyme, 1st Cong. ch. and so.	7 25—127 33
Tolland county. E. C. Chapman, Tr.	
Andover, Cong. ch. and so. add'l,	35
Mansfield Centre, Charles H. Learned, 5	00
Somersville, Cong. ch. and so.	50 00—55 35
Windham county.	
So. Killingly, Cong. ch. and so.	6 00
—, A friend,	5 00

1,038 49

Legacies.—Union, Rev. Sam'l O. Cur-	
tiss, by George Curtiss, Ex'r, int. in	
part,	9 00

1,047 49

NEW YORK.

Belmont, L. A. Hickok, to const. HAR-	
RIET E. WATERS and MARY G.	
HART, H. M.	200 00
Brooklyn, Clinton Ave. Cong. ch. (of	
which from Julius Davenport, 200;	
A. S. Barnes, 100; E. Holmes, 75;	
Henry Elliott, 50; Charles Glatz, 10;	
1,080.11; 1st Presb. ch. A friend,	
12.50;	1,092 61

Buffalo, 1st Cong. ch. R. W. B.	250 00
Eaton, Cong. ch. and so.	20 00
Elizabethtown, Mrs. Cornelia Noble,	25 00
Franklin, 1st Cong. ch. and so.	35 52
Honeoye, 1st Cong. ch. and so.	54 00
Jamesport, J. E. Phelps,	2 50
New York, A friend, thro' Rev. Dr.	
Cheever, 250; Mrs. J. L. B. Nut-	
ting, 10; I. J. 10;	270 00
North Bergen, Rev. S. Carver,	90
Perry Centre, Cong. ch. and so	25 00
Steuben, 1st Welsh Cong. ch.	11 97
Walton, 1st Cong. ch. and so.	70 35-2,057 85

NEW JERSEY.

Orange, Trinity Cong. ch. to const.	
HARVEY R. HALSEY, H. M.	188 28
Plainfield, Mrs. Oren Johnson,	10 00—198 28

PENNSYLVANIA.

Brady's Bend, Welsh Cong. ch.	5 00
Gibson, Friends,	25 00
Kingston, Welsh Cong. ch.	10 00
Philadelphia, Central Cong. ch. m. c.	13 82
Pittsburg, Penn'a Synod Cumb. Presb.	
ch. 18.07; Rev. T. Edwards, 1;	19 07
Sugar Grove, Mrs. K. K. Weld, 2.00;	
George Lewis, .90;	2 90—75 79

Legacies. — Philadelphia, James Smith,
by Frank P. Pendleton, in part,

9,000 00
9,075 79

OHIO.

Ashtabula, Cong. ch.	30 00
Chatham Centre, 1st Cong. ch.	27 00
Cleveland, Madison Ave. Cong. ch	2 00
Elyria, E. DeWitt,	35
Pomeroy, Welsh Cong. ch.	9 00
Springfield, Cong. ch.	11 20—79 55

INDIANA.

Michigan City, Cong. ch.	50
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ILLINOIS.

Amboy, Cong. ch.	30 00
Aurora, N. E. Cong. ch.	25 00
Buffalo, J. A. Mason, to const. Rev.	
L. Y. HAYS, H. M.	500 00
Bunker Hill, Cong. ch.	31 20
Chicago, N. E. Cong. ch. 576.93; U.	
P. Cong. ch. m. c. 10.23; Lincoln	
Park, Cong. ch. 76.40; Plymouth ch.	
101.30; T. S. Hubbard, 100;	864 86
Chesterfield, Cong. ch.	7 00
Elgin, Cong. ch.	10 05
Elmwood, Cong. ch.	52 00
Evanston, Cong. ch.	29 25
Glencoe, A. H. Hovey,	80
Godfrey, Mrs. John Mason,	10 00
Granville, Cong. ch.	18 50
Greenville, Cong. ch. of wh. fr. Rev. A.	
Crawford, 5;	6 15
Griggsville, Cong. ch.	37 15
Homer, Cong. ch.	9 40
Joy Prairie, Cong. ch.	69 25
Philo, William Keeble,	10 00
Plainfield, Cong. ch.	13 80
Toulon, Cong. ch.	17 00
Verona, Cong. ch.	2 17
Waukegan, Cong. ch.	6 09
Wyoming, Cong. ch.	4 75-1,755 32

MICHIGAN.

Ann Arbor, 1st Cong. ch.	32 00
Detroit, 1st Cong. ch.	391 56
Olivet, Cong. ch. m. c.	8 96
Richland, 1st Presb. ch. m. c.	1 19
Salem, 1st Cong. ch. and s. s.	15 00—448 71

MISSOURI.

Independence, H. N. Pixley,	2 00
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MINNESOTA.

Excelsior, Cong. ch.	21 00
Minneapolis, Plymouth ch. 37.28; 1st	
Cong. ch. 27.62;	64 90
Waseca, C and K,	19 00—104 90

IOWA.

Bear Grove, Cong. ch.	7 25
Belmond, Rev. J. D. Sands,	1 00
Chester Centre, Cong. ch.	27 00
Council Bluffs, Cong. ch.	51 28
Granville, Benjamin Sackett,	4 00
Grinnell, Cong. ch. to const. HENRY	
LAWRENCE, H. M.	119 00
Maquoketa, Cong. ch. Miss. Soc.	5 45
Prairie City, 1st Cong. ch.	5 00
Quasqueton, A friend,	5 00
Waterloo, Cong. ch.	15 00—239 98

WISCONSIN.

Arena, Cong. ch.	7 00
Hartford, Cong. ch.	6 20
Hydes Mills, Rev. J. P. Sparrow,	1 00
Platteville, Cong. ch.	39 00
Potosi, Cong. ch.	11 70—64 90

KANSAS.

Bushnell, Cong. ch.	83 :
Garden City, Cong. ch.	2 00
Union, Cong. ch.	2 73
White City, Cong. ch.	3 60—8 56

NEBRASKA.

Camp Creek, Cong. ch.	3 08
Omaha, 1st Cong. ch.	42 85—45 93

CALIFORNIA.

Murphy's, Cong. ch.	5 00
Oakland, Plymouth Ave. ch. 5.25;	
Martha L. Newcomb, 100;	105 25
Santa Cruz, Cong. ch.	7 00—117 25

OREGON.

Albany, Cong. ch.	7 00
Portland, 1st Cong. ch.	40 00—47 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague	10 00
Turkey, Van, Dr. G. C. Reynolds and	
wife,	50 00—60 00

MISSION WORK FOR WOMEN.

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Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For several missions in part, 6,320 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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North Bennington, Cong. s. s. Green Bank	
Box Asso. 40; Northfield, Cong. s. s. 10;	70 00
MASSACHUSETTS. — Cambridgeport, Prospect	
St. s. 15.45; Peabody, Rockville Cong. ch.	
10; South Weymouth, Union Mission Circle,	
10;	35 45
CONNECTICUT. — 1st Cong. s. s. for Harpoot,	30 00
NEW YORK. — Millers Place, Cong. s. s. 7.61;	
Sherburne, 1st Cong. s. s. 51.74;	59 35
ILLINOIS. — Bradford, Infant class, s. s. 3.50;	
Bunker Hill, Cong. s. s. 10;	13 50
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Training School, 20; Olivet, Cong. s. s. 10;	30 00
WISCONSIN. — Delavan, Cong. ch. s. s.	16 79
	275 09

Donations received in June, 22,307 70
Legacies " " " 9,164 47

\$31,472 17

Total from September 1st, 1879, to June
30th, 1880, Donations, \$255,278.50; Leg-
acies, \$64,809.64 = \$320,088.14.

FOR YOUNG PEOPLE.

THE ARMENIANS.

WHAT is known in history as Armenia is a region somewhat larger than New England and New York combined, and yet the scholars in our schools cannot find so much as the name of Armenia in some of the best books of geography which they study. The reason for this is that Armenia, though very important historically, is no longer a nation by itself. At present it is only a part of Turkey, and it has come so fully under the authority of the Turkish Sultan at Constantinople that it is difficult to give any exact bounds which mark it off from the rest of Turkey.

Armenia lies in the eastern part of Asia Minor, south and southeast of the Black Sea. From Constantinople you must travel some six hundred miles towards the sun-rising to reach its western border, and then you must go on four hundred and thirty miles before you come to its eastern border. It is a fine mountainous country, with several large rivers, among them the Euphrates and the sources of the Tigris. Near the center of this region is the famous Mt. Ararat, where the ark rested, and many suppose that the Garden of Eden was somewhere within the boundaries of Armenia. On this account the region is sometimes called the cradle of our race.

THE HISTORY OF THE ARMENIANS.

The people themselves claim that their race sprung from a great-grandson of Noah, named Haig, and hence they call themselves Haiks. The race is certainly a very ancient one, and it was well known long before the time of Christ. Some of the Armenians say that the gospel was brought to their ancestors by the Apostle Thaddeus only a few years after Christ died. But whether this is true or not, it is certain that Christianity became the religion of the state in the beginning of the fourth century. This was accomplished through the influence of Gregory,



ARMENIAN PRIEST.

called the "Illuminator," who was a remarkable man, and is still held in highest esteem by Armenians, as a saint and a teacher. The Bible was translated into the Armenian language as early as A. D. 411, and the people still possess copies of it in their churches, holding it in great reverence. But since that early day the language has passed through such changes that the old Armenian is not understood by the people, and the Bible, though they have it in their hands, is practically in an unknown tongue. Oftentimes the priests themselves do not understand the words they use; they only repeat the sounds which they have heard. The Armenians were conquered by the Mohammedans in the year 837 A. D., and ever since have suffered, oftentimes in terrible ways, from the oppression of their masters. The whole race is now estimated at about four million souls, but they are widely scattered; probably not over a quarter part of the four millions live within the bounds of Armenia. The rest of them are to be found in Russia, Persia, and India, as well as in Constantinople and other parts of Europe.

THE ARMENIAN FAITH.

Though the Armenians claim the name of Christian, they know little or nothing of the gospel as Jesus taught it. In some respects they are like the Roman Catholics, and one section of them acknowledges the authority of the Roman Church. But the orthodox Armenians are followers of Gregory, and so are often termed Gregorians, and the head of their church, called the Catholicos, lives at Echmiadzin, not very far from Kars, in Russian Armenia. They reverence the Bible, though, as may be judged from the fact that they have it only in their ancient language, which they do not understand, they are but little influenced by its teachings. They believe in the worship of saints and of



A BISHOP

pictures and of the cross. They confess to their priests and practice penance, but they reject in theory the doctrine of purgatory, though many of the common people seem to believe in such a state. They celebrate the mass, and hold that the bread used in the sacrament is literally changed into the body of Christ. But forms of service do not make men holy, and the Armenian church has been very corrupt. What good could be expected to come from a religion which consists in worshiping in a church where the priest stands with his back to the people, and mumbles over words which the audience cannot comprehend, and of which, possibly, he himself does not know the meaning? As a body they are as ignorant of Christian truth as they would be if they had never heard the name of Christ. It is sad to think of so many who have the Bible in their hands, but who do not know the power of the gospel.



ARMENIAN WOMEN, NEAR KARS.

ARMENIAN ECCLESIASTICS.

There are said to be *nine* grades of ecclesiastics among the Armenians, but we give pictures in this number of only three of them. The priest, on the first page, has on his street dress, a loose robe made with flowing sleeves. He wears a bell-shaped cap, and carries a string of beads in his hand. These priests, unlike the Romanists, are not only allowed to marry, but are obliged to marry. Every village has its priest, and in the cities they abound. They never preach or teach, but merely keep up the formal services in the churches,



PATRIARCH AT CONSTANTINOPLE.

baptizing and marrying the people, and burying the dead. The *vartabeds*, a name often met with in letters from our missionaries, are like the Romish monks, not living among the people, as the priests do, but usually gathered by themselves in monasteries. The *bishop* is represented in the picture with his staff, or mace, which is the symbol of his authority over the priests. He ordains them and rules them as he pleases. But over him is the *catholicos*, whose chief business seems to be to ordain the bishops and to prepare the *meiron* or *holy oil*, which the inferior clergy must buy of him. This oil is supposed to have wonderful power, since in its preparation the reputed arm of St. Gregory, who died some 1400 years ago, is plunged into the vessel containing the ingredients, and when this is done, the whole mass is said to begin at once to boil.

This oil is sold at a great price, and the revenue from this source supports the catholicos. The *patriarch*, represented above, is an official residing at Constantinople, through whom the Turkish authorities govern the Armenian Church.

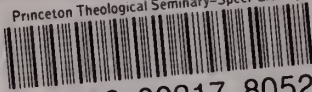
In 1831 the American Board began its missions among the Armenians. The first church was formed in 1846, but already there are 6,000 church members. The Armenian ecclesiastics at the outset were bitterly hostile to our missionaries, but latterly many of them have shown a better spirit. To say nothing of the changes effected outside of the Armenian church, the reformation within is very marked. Now the priests are compelled in many places to preach, for since the Protestants came the people demand instruction. The Scriptures in the modern language are read more and more, and Christian schools are rapidly multiplying. Great as have been the results already achieved, we confidently look for yet greater things among the Armenians within a few years.

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